

Even Anglicanism must lose something to gain something. It may even have to lose itself to gain its soul, and thereby a united Christendom . . .

(THE REV.) HERBERT W. PRINCE  
TAMWORTH, N. H.

► LITURGY NEWS

Acting upon the request of the Liturgical Commission, our branch of the Clerical Union has made a study of the proposed revisions of the Prayer Book. We have published our findings on the Eucharist in a pamphlet called "An Evaluation of the Liturgy Proposed by the Liturgical Commission." Copies of the pamphlet have been sent to the members of the Commission, the bishops of the Church, and the delegates to this General Convention. If any of your readers would care for a copy, we would be glad to send one on request.

(THE REV.) DONALD L. GARFIELD  
1225 13TH ST., N. W.  
WASHINGTON, 5, D. C.

► REQUESTS SCRIPTURAL PROOF

I hope that Dr. Casserley will give us the Scriptural foundation for the doctrine of the lesser of two evils upon which he relies so heavily in what he has to say about conscientious objection to war (*ECnews*, Aug. 7).

It seems to be widely accepted as a fact that there are situations where no alternative is in harmony with the Will of God, but all are evil. Yet it seems that not only did Our Lord find a way in the midst of evil alternatives to follow the Father's Will, but He urged us to be perfect as Our Father is perfect. Do we have to be content with the lesser of two evils with no chance to take up our cross daily and follow Him? Must we continue to sin that grace may be the more abundant?

(THE REV.) PHILIP HUMASON STEINMETZ  
ASHFIELD, MASS.

► CORRECTIONS

I wish to correct an error in the article, "An Oasis of Tranquility," by Emily Bavar (*ECnews*, June 26).

The article states that, "The Monastery of the Good Shepherd was founded in the Anglican Communion in Norfolk, Va., in 1943. At that time vows of poverty, chastity and obedience were taken by Father David, the prior (now on leave), and Fr. Thomas, acting prior."

This is not correct. The Order was started here in St. John's Church, Marion, when I received the vows of Father David, and at that time, Brother Thomas, clothed them, and gave them their names. This was in Sept., 1943.

(THE REV.) ALBERT P. MACK  
MARION, N. C.

I read your article on "Chinese Mission Graduates" with special interest, because we observed Graduation and Promotion Sunday on June 26th last at True Sunshine Mission, San Francisco, when seven seniors were graduated and more than a hundred students promoted (*ECnews*, Aug. 7).

But the writer of the said article was apparently misinformed when he says, "during the war years its (Chinese Mission in Oakland) communicant strength had dropped to less than half a dozen."

I was in charge of this mission for three years (1944-47), succeeding the

(CONTINUED NEXT PAGE)

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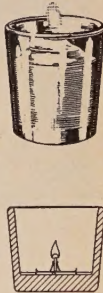
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Social Security has altered the picture and the minister of the future will have a chance to have a future. It is, however, mandatory for the clergyman to provide protection for his family during the intervening years between now and retirement and thus complete his security program.

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Rev. Wai On Shim, present rector of St. Elizabeth's, Honolulu. The number of communicants of the mission in those years never dropped below 30. Mr. Cho Lee and Mrs. Jane Kwong Lee, who were then warden and clerk of the Bishop's Committee in 1947, or Mrs. B. Y. Chue, retired teacher of the mission's Chinese language school after 30 years of faithful service, can verify my statement.

(THE REV.) CLARENCE LEE  
SAN FRANCISCO, CALIF.

### ► SCOTT SYMPATHETIC

I have just seen Maria Sulzbach's article in your issue of May 29, and after working with the Rev. Michael Scott for nearly six years, felt I should like to make one brief comment.

Miss Sulzbach writes: "Like other men of strong character he is often unable to understand the point of view of his opponents, who may have quite sound arguments and a good deal of experience to offer on their part."

On the contrary, Michael Scott has a remarkable ability to understand his opponent's point of view and even to sympathize with it . . .

Certainly his opponents frequently have very sound arguments and experience, but these may well obscure the fundamental issues of justice to which Michael Scott has so often drawn attention.

MARY BENSON  
LONDON, ENGL.

### ► WE STAND CORRECTED

There is a slight error in your report on the convention of the Diocese of Chicago (*ECnews*, June 12).

Our constitution does not confine the election of a bishop to the clergy. The clergy merely elect first; the lay delegates then vote and they may or may not concur.

(THE REV.) R. E. EHROTT, MEMBER  
SPECIAL COMMITTEE ON LEGISLATION  
HINSDALE, ILL.

May I take the liberty to point out an error in the report of the Chicago diocesan convention, as published in the issue of June 12. Chicago's clergy may not, according to the present canon, elect a bishop "with or without laity's approval." The clergy nominate and the lay people confirm the nomination, said agreement causing an election. It is obvious that the clergy cannot elect without the consent of the lay people.

(THE REV.) GEORGE A. HEALING  
ELGIN, ILL.

### ► REPLIES TO CRITIC

Fr. Goetchius' long article on "Suggestions for Letters" brings up some very interesting and fundamental questions. I shall confine myself to his quibble about the Jameses (*ECnews*, Aug. 7).

. . . I do not pretend to be a scholar, but I do read my Bible day by day. I find that St. Mt. 10:3; St. Luke 6:15, 16 tell us that James the Less, Simon and Jude were the sons of Alphaeus, and elsewhere another Mary, a cousin of the Blessed Virgin Mary, hence cousins. The word "brethren" or "brothers" there must be interpreted by the previous references.

May I suggest Fr. Goetchius read the article on the Blessed Virgin in "Pearl" (CONTINUED ON PAGE 4)



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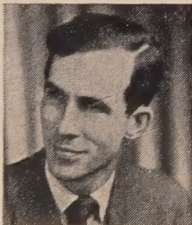
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**BACKSTAGE** The hustle and bustle of this year's General Convention carries me back to *ECnews'* first such meeting in Boston in 1952—just a few days short of eight months after the transi-  
sion of the *Southern Churchman* into *Episcopal Churchnews*. And one of the thoughts which occurred to me, which I think will interest you, has to do with two *ECnewsers* who played quite a part in covering that General Convention, but who are now beginning their studies for the priesthood. The first is Bob Black who was our first news editor. Bob enters Bexley Hall at Kenyon College. Since leaving our magazine he has played an important part in producing *The Commonwealth*—one of the best state chamber of commerce magazines in this country. The other is Al Burlingame



Mr. Black



Mr. Burlingame

who, up until a few months ago, was our full-time New York correspondent. Al enters Berkeley Divinity School at New Haven this year. Naturally, all of us here in Richmond are delighted that these two men have made their decisions. They will, I am confident, develop into strong priests; the parishes to which they will eventually be assigned will, I think, be fortunate parishes. Both Bob and Al have deep convictions and a clear understanding about what Christianity is. To these two ex-*ECnewsers* we wish the very best, because they deserve it.

*Maurice E. Bennett Jr.*

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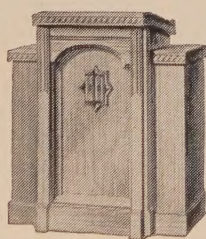
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son on the Creed." Her ever Virginity is so clearly brought out and irrefutable.

Is it not better to accept the traditional view that James the Less wrote the Epistle of James? Of course, Luther rejected this epistle as an "epistle of straw" because of St. James' insistence not only on faith but also on work. If read aright, there is no disagreement between St. Paul and St. James.

As to St. James the Greater, the son of Zebedee, brother of St. John, some authorities claim he went to Spain to proclaim the Gospel; others are doubtful. But we do know his bones were brought to Spain and buried at Campostella in the northern part of Spain, and from the seventh century on pilgrimages have been made to that shrine.

(THE REV.) S. J. HEDELUND  
MIDLAND, MICH.

### ► WASTE OF MONEY

The news of the proposal to ask General Convention to buy an atomic reactor (*ECnews*, June 12) is shocking.

When shall we learn that the chief business of the Church, as a Church, is to see that the "poor have the Gospel preached unto them." \$500,000 would be much better spent to help the missions of the Far East do just that.

The same amount could be used to put Dr. Casserley's "Our Divorcing Society" into homiletical form so that it could be provided almost free to all the members of the Church. Or someone else might write a homily pointing out that a Christian of this communion, exercising the Gift of Counsel, chooses a vocation of law or politics, because he must "be about my Father's business," and thus will be able to see justice done on earth as it is in heaven.

When this happens, Episcopalians in Washington might be able to find \$500,000 and the Church could use hers to preach the Gospel.

(THE REV.) CYRIL I. VLAMYNDK  
PASCAGOULA, MISS.

### ► ADDICTION, NOT DISEASE

I have just finished wading through Seldon D. Bacon's pedantic, gobbledigook article, "What is an Alcoholic?", in the June 26 issue.

I have news for him:

(1) An alcoholic is a person who is addicted to alcohol.

(2) Alcoholism is addiction to alcohol.

(3) Alcoholism is an addiction, not a disease—addiction to a thing that creates an appetite for itself.

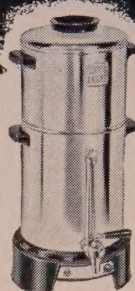
Also every man and every woman, every boy and every girl is a potential alcoholic. They have only to use it often enough and long enough to become one. In my long and varied observation of it, I find the only variation is in the length of time and the amount used by individuals to establish the appetite. It just takes more of it and a longer time for some individuals to become dependent upon it than for others.

I would not for one moment discount the word of those who work so valiantly to reclaim alcoholics. But I wish with all my heart and pray with all the earnestness of which I am capable that the emphasis were being put on preventing alcoholism, that at least as much effort were being put into preventing alcoholism as is being put into curing it.

M. CHERRY MUSE  
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***Reflections Behind the Wheel***

**PART I** SOME MEN drive with the radio turned on. I do not care very much for this practice, partly because I so seldom wish to hear anything the average radio station desires to tell me. Most radio programs—and particularly the advertisements—leave me in a state of exasperation which is not good for one's driving.

But the mind must do something while its owner is sitting at the wheel, if only because for 90% of the time the activity of driving does not engage the whole of one's mental faculties. The greatest danger while driving alone is that of boredom and day-dreaming. To keep alert, I have fallen into the habit of meditating and thinking things out systematically as my car eats up the miles. Then, whenever the situation on the road demands the full attention of an alert mind, I can be sure that I shall be mentally awake and prepared to deal with any emergency that arises.

During the magnificent summer now drawing to its close I have driven several thousand miles and have had many opportunities for observing the behavior of other drivers, and considering the tremendous social problems created by modern transport, at my leisure.

***The Greatest Danger of All***

The motor car is more dangerous and lethal than any other form of transport that man has ever invented. I believe the millionth American soldier to give his life in battle fell in Korea during the year 1952. The same year saw the millionth casualty in an automobile accident.

Thus the American motor car had claimed the same number of victims as American warfare in less than a third of the time. It is safe to say that for most of us driving a car on the open road, or even being a pedestrian on roads traversed by cars, is the most dangerous thing that we do.

In England during the last war automobile accidents in the blackout killed more people than Hitler's bombs. Everyone was very worked up about Hitler, but most people took the automobile accidents with a kind of helpless fatalism. "This," they seemed to think, "is one of the unavoidable snags of progress."

***Culture Patterns and Driving Habits***

In almost every country in which I have driven a car the prevailing road habits seem to be related to elements in the general culture pattern of the people. In Germany, for example, one senses an extraordinary reluctance to give way. Driving seems like an endless engagement in a long series of personal duels.

The German seems constantly to be preoccupied with preserving his own honor and prowess as a driver. This is perhaps understandable in a culture

that has for so long been influenced by military institutions and warlike attitudes.

The Italian driver seems to flirt with death every time he takes the wheel. He drives more like a professional racing driver than like an ordinary civilian, who merely uses his car to get wherever it is he wants to be. Again we can trace in this the somewhat hectic and exciting and emotional character of the Latin culture.

Driving in England tends to be rather stolid and unimaginative, a continual battle with curling, curving roads inherited from a long past in which the automobile was unknown. It is impossible to exercise much foresight because the driver can so rarely see very far in front of him. He advances upon the unknown at moderate speeds in a state of general mental preparedness for any emergency at any moment. The genius of English driving is rather like the genius of English politics, sustained by a faith in the English ability to muddle through and improvise a fresh solution for every problem as and when we meet it face to face.

How is American driving related to the American culture? I should answer this question by saying that it tends to be highly competitive. Again and again one comes across drivers who seem to be urged on mainly by an itch to get ahead of the other fellow, merely for the sake of getting ahead of the other fellow.

The other day I found myself in a long line of cars on a narrow road approaching the outskirts of a small town in Maine. The man behind me had been somewhat impatiently tooting his horn for several minutes.

Suddenly, as if unable to bear the situation any longer, he drew out to pass me despite the near approach of an oncoming truck. To avoid the truck he inserted his own car between mine and the one just ahead of it. I had to brake sharply to avoid him and so, to judge from the squeals and squeaks that resulted, did all the drivers behind me. After that somewhat sobering experience he stayed in his place.

Two minutes later we entered the little town and he drew up almost at once outside what was obviously his destination. At the risk of his own life, and those of his wife and two children, not to mention mine and the people immediately behind me, he had arrived about half a second earlier than he would otherwise have done. No doubt if he had taken the same risk in a really worthwhile cause he would have been saluted as an intrepid hero; as it was the whole episode was ridiculous.

From his point of view I suppose he had satisfied a kind of instinct deep down in himself which probably he never bothered to examine or define. He had at least got ahead of someone else, which presumably is a necessary and desirable thing to be done in a highly competitive world. I suspect, however, that when he got out of his car and sat down with his family in his own home, or the home of his friends,

(CONTINUED NEXT PAGE)



## COMING EVENTS

(D, diocesan or district; P, provincial; R, regional; N, national)

DATE	LOCATION	EVENT
Sun. Sept. 18	NBC radio	(N) "Faith in Action," Church leaders in Honolulu. 10:45 A.M. (EDT)
	ABC radio	(N) "Doing the Truth," Dean Jas. A. Pike. 10:15 P.M.
Mon. Sept. 19-21	Pasadena, Calif.	(D) Clergy conference. Speaker: Rev. Robt. C. Dentan. Huntington-Sheraton Hotel.
Tues. Sept. 20-22	Chicago, Ill.	(N) Triennial meeting, Church Periodical Club. St. James Cathedral.
	Spokane, Wash.	(D) Clergy conference. Cathedral of St. John the Evangelist.
Sept. 20-23	Chicago, Ill.	(N) ACU Ember-Tide conference for seminarians. Frank Lloyd Wright House, Univ. of Chicago.
Wed. Sept. 21	Everywhere	ST. MATTHEW. EMBER DAY.
Sept. 21-22	Philadelphia, Pa.	(D) Interdenominational missionary institute. First Baptist Church.
Thurs. Sept. 22	Baltimore, Md.	(D) P. E. Brotherhood meeting. Diocesan House.
Fri. Sept. 23	Everywhere	EMBER DAY.
Sat. Sept. 24	Everywhere	EMBER DAY.
	Pasadena, Calif.	(D) Laymen's conference. Presiding Bishop's Com. on Laymen's Work. Huntington-Sheraton Hotel.
Sept. 24-25	Romney, W. Va.	(D) Laymen's week-end. Peterkin Conference Center.
Sun. Sept. 25	CBS television	(N) "Lamp Unto My Feet." Problems of the urban church. 10 A.M. (EDT)
	ABC radio	(N) "Doing the Truth," Dean Jas. A. Pike. 10:15 P.M.
	Saginaw, Mich.	(D) Northern wardens' conference.
Sept. 25-Oct. 2	Everywhere	(N) Christian Education Week. NCC.
Mon. Sept. 26	New York, N. Y.	(N) Board of Managers, Student Volunteer Movement.
Sept. 26-27	Racine, Wis.	(D) Clergy conference. Leader: Dr. Walter Klein. DeKoven Foundation.
Sept. 26-30	Buck Hill Falls, Pa.	(N) Board of Managers, Joint Commission on Missionary Education, NCC.
Tues. Sept. 27	Alhambra, Calif.	(R) Regional branch, ACU. Holy Trinity Church.
Sept. 27-29	Romney, W. Va.	(D) Clergy conference. Peterkin Conference Center.
	LaPorte, Ind.	(D) Woman's Aux. education conference. Pine Lake.
	Waring, Texas	(D) Laymen's training conference. Camp Capers.
Sept. 27-Oct. 1	Cleveland, O.	(N) Triennial convention, Daughters of the King. Theme: "Ye shall be witnesses unto me." Trinity Cathedral.
Wed. Sept. 28	Philadelphia, Pa.	(D) Keynote meetings. Church House.
Thurs. Sept. 29	Everywhere	ST. MICHAEL AND ALL ANGELS.
	Chicago, Ill.	(D) Enthronement of Bishop Burrill. Cathedral of St. James.
	St. Paul, Minn.	(D) Semi-annual meeting, Woman's Auxiliary. Church of St. John the Evangelist.
Fri. Sept. 30	New York, N. Y.	(N) Executive Board, Division of Home Missions, NCC.

## ANGLICAN CYCLE OF PRAYER

Sept. 18	Pittsburgh	Bishops Pardue and Thomas
Sept. 19	Polynesia, Pacific	Bishop Leonard S. Kempthorne
Sept. 20	Portsmouth, England	Bishops Fleming and Kitching
Sept. 21	Pretoria, S. Africa	Bishop Robert S. Taylor
Sept. 22	Puerto Rico	Bishop Ervine Swift
Sept. 23	Qu'Appelle, Canada	Bishop Michael Coleman
Sept. 24	Quebec, Canada	Archbishop Philip Carrington
Sept. 25	Quincy	Bishop William L. Essex
Sept. 26	Rangoon, Burma	Bishops Hla and Mya
Sept. 27	Rhode Island	Bishop John S. Higgins
Sept. 28	Ripon, England	Bishops Chase and de Candole
Oct. 1	Riverina, Australia	Bishop Hector G. Robinson

Christian

## INTERPRETATION OF VITAL ISSUES

by J. V. LANGMEAD CASSERLEY

whichever it was, he showed himself a modest and companionable fellow, quite a different man from the raging impatient fury who had so nearly brought himself and the rest of us to grief.

One of the difficulties with the competitive spirit is to keep it caged up in its proper place. Most of our athletic sports, for example, could not exist without it. It has its proper place also in economic life. Even in socialist and communist countries some effort is made to arouse and keep going a competitive spirit.

**The trouble is that once we get used to the spirit of competition it tends to intrude itself into departments of life in which it is less advantageous and beneficent.**

There are few things in life which are equally good everywhere, and very few things in life which are bad nowhere. "Faith, Hope and Charity" are perhaps the only things which are unambiguously good in every conceivable situation. Usually when we say "X is good" we really mean "X is good in circumstances Y," implying that X is not so good, or even positively bad, in circumstances A or B.

Our problem is this: How to have a highly competitive economy without having a highly competitive society? How to keep the spirit of competition rigidly confined to the places in which it is at home?

### Towards a Solution

Most of us have the clue to the solution of this problem right under our noses. Most of us live in families, and family life is essentially non-competitive. Again most of us have several intimate and often beloved friends, and friendship also is non-competitive. Most of us, that is, can and do banish the spirit of competition from certain very large and important areas of our existence.

What is perhaps necessary is an enlarging of those areas of our existence from which the spirit of competition is absent and a narrowing of those areas in which it is present. Society needs rather larger and stronger doses of the emotions and attitudes which enter into family life and friendship and rather smaller and more carefully placed injections of the spirit of competition.

**To shift the balance between the competitive spirit on the one hand, and the family spirit of love and co-operation on the other, in the latter's favor, must always be a profoundly spiritual, even a Christian, operation. This is the kind of thing that can never be done without great difficulty.**

Spiritual and moral changes sound easy when we put them into words and point out how desirable they are, but in practice they are always desperately difficult. That is why life-changing Christian belief and life-sanctifying Christian practice is always necessary to bring about even the smallest and most obviously desirable moral and spiritual readjustments.

Where there is no Christian vision, and consequently no Christian life, the people indeed perish day by day in the most literal sense of the word.

(TO BE CONTINUED)





*Nearly 6,000 at opening service in auditorium*

## Presiding Bishop Airs 'Dreams' To Launch General Convention

"The fact that this 58th General Convention is meeting in Honolulu bears eloquent testimony to the growth of our Church at home and abroad. It is indeed a far cry from the scattered parishes of Colonial times along the Eastern Seaboard to the more than one hundred dioceses and missionary districts here representative of every part of the United States and of many other nations and people." These were the words of the Rt. Rev. Henry Knox Sherrill, Presiding Bishop, as he spoke at the convention's opening service on September 4 in Honolulu, Hawaii.

It was a service marked with the pomp and pagentry of an ancient Church which is still alert to the life

of the modern world. Nearly 6,000 people crowded Honolulu's Civic Auditorium, converted from a smoke filled sports arena into a temporary cathedral, to take part in a great service of worship and witness.

The Presiding Bishop did not preach the traditional sermon. Instead he delivered an address touching upon various aspects of the life and work of the church.

Bishop Sherrill said he dreams of a great church of committed people who offer themselves for Christ's service to give more than they receive. Speaking of the ministry of the laity and chiding those who would divorce the Church's life and work from the relevant problems of modern life,

he said "I can dream of a church which realizes that God works through every agency of life. There can never, therefore, be any sharp delineation between the spiritual and the secular. God is in nature and in men, within the church and without the church. We must have an awareness of the majesty and the infinite mystery of God's presence, in and through His whole creation, and as a result a concern for the whole of life.

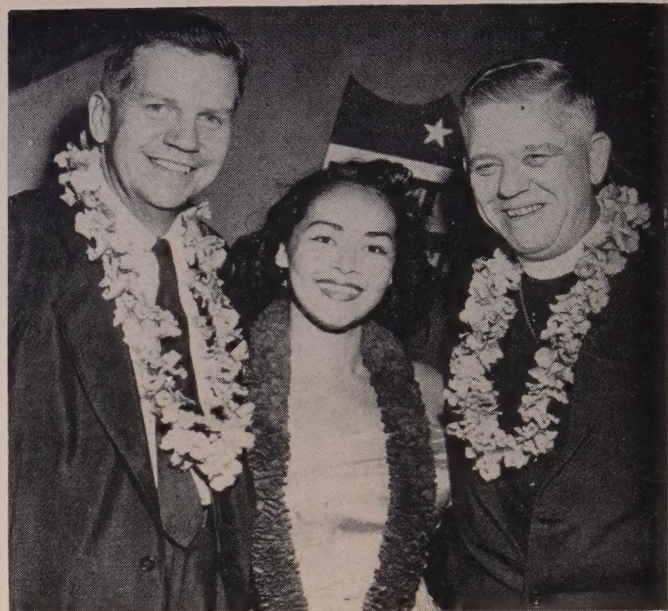
"Of late there have been many sincere men and women who feel that the Church as a church should have little to do with events and problems which are not immediately ecclesiastical. Other matters are to be met by Christians as individuals. Of course, God does speak through individuals but He speaks also through the Church. The Gift of the Holy Spirit at Whitsuntide was to the fellowship.

"Are we to leave the moral issues of nuclear warfare to groups of sci-





*Presiding Bishop Sherrill, who in his opening address made a plea that Episcopalians take an even greater part in ecumenical movement at all levels*



*Texas Bishops John E. Hines, Coadjutor, left, and Percy Goddard, Suffragan, the Church's newest bishop, are greeted by Mae Beimes of the HVB hula troupe*

entists or the spiritual implications of the race problem to the courts, to give two examples. No, the Church with an humble realization of the complexity of modern problems nevertheless has a responsibility to state great ethical and spiritual principles. At Her best in every age the Church has fulfilled a prophetic role. Religion must be relevant to life."

Bishop Sherrill called for a careful consideration of the proposals to recognize the Bishops of the Church of South India. (For full report taken recently by the Convocations of Canterbury and York, in the Church of England, see *ECnews*, Aug. 21, 1955.)

The Presiding Bishop also reported encouraging aspects of the Church's life but pointed out that although the total amount of money raised for all purposes within the Church has more than doubled since 1947, gifts to the General Program of the Church, while greater than ever before, have shown a steadily decreasing proportion of the total amount given. He pointed out that this causes concern because there are strategic opportunities open to us now which will never reoccur.

#### **Proportionate Increase**

"I realize," he said, "that we have been through periods of depression and of war. Much rehabilitation has been essential. I can only hope that once this has been accomplished we shall see a proportionate increase in giving to the general Church. For here is a vital point which cannot possibly be over-emphasized. There are strategic opportunities open to us now

which will never reoccur. Missionary strategy demands immediate action in strength. This can only be done when there are sufficient resources."

Bishop Sherrill continued by suggesting procedures for the promotion of better understanding between the

### **The News and Pictures**

bring first reports of the 58th General Convention from Honolulu. The news was cabled by our reporting team in Honolulu direct to *ECnews'* printer in Lafayette, Indiana. Photographs were flown to Chicago by United Air Lines, and then to Lafayette by private plane.

two Houses of General Convention; said that he would welcome a change to give authority to the National Council for moving the site of General Convention; and urged a careful reevaluation of the structures of both Houses of the Convention.

The Presiding Bishop near the conclusion of his address made a plea that Episcopalians take an even greater part in the ecumenical movement at all levels and advance the missionary work of the church in order "to bring spiritual understanding and strength to a world in need of redemption." He said he would like for the Episcopal Church to take "Her full share in the Ecumenical Movement on every level. In the light of God's will for His people, under

the exigencies of the world situation the importance of this increasing fellowship among Christians of every name cannot be overestimated. Of course there are bound to be differences of opinion and misunderstandings from time to time as there are in every relationship.

"But as one who has had close contact with the World Council of Churches, the National Council of Churches, as well as state and local federations, I can testify that there is no desire in any of these to override the convictions of any group. We are learning to live and to work together. Because of life long membership in our communion with over forty years in the ministry, I have the deepest conviction that we as a Church have much to give as well as to receive. Without timidity, without conviction, yet with humility let us take our full part in the great ecumenical movement of our times."

### **Bishop Block Is Elected Vice-President of House**

Ten new bishops were presented to the House of Bishops when it met for its first session in Honolulu. The "freshmen Bishops" were pictured in *ECnews* Aug. 21, 1955.

The list of Bishops who had died since the last meeting was read by the Presiding Bishop and prayers for the departed were offered.

Upon nomination of Bishop Hobson of Southern Ohio the Rt. Rev. Karl Block, Bishop of California, was



unanimously elected vice-president of the House. The Presiding Bishop is ex-officio its President.

One of the first action of the Bishops was the passing of a resolution expressing appreciation for the work of the Rev. John H. Fitzgerald, for many years its secretary. The resolution was sent to Dr. Fitzgerald, who is ill. The Rev. Alexander Rodger was elected secretary to succeed Dr. Fitzgerald, and appointed the Rev. C. Ronald Garmey as his assistant.

The House of Bishops received a message from the Archbishop of Canterbury and sent its greetings in return. A message of love and affection was sent to the Rt. Rev. Henry St. George Tucker, former Presiding Bishop whose health did not permit the trip to Honolulu.

Privileges of the House of Bishops "without its responsibilities" were given to special guests of the convention: the Most Rev. Howard Mowll, Primate of Australia; the Most Rev. Michael Yashiro, Presiding Bishop of Nippon Sei Ko Kai (the Holy Catholic Church in Japan); the Most Rev. Isabelo de los Reyes, Supreme Bishop of the Philippine Independent Church; the Rt. Rev. Leonard S. Kempthorne, Bishop of Polynesia; the Rt. Rev. Alwyn K. Warren, Bishop of Christchurch, New Zealand; and the Rt. Rev. Timothy Nakamura, Bishop of Tohoku in Japan.

The bishop of New York presented proposals to the prayer book commit-

tee of the House of Bishops which, if adopted, would present the American Episcopal Church as more an institution for people of all lands. One example of Bishop Donegan's proposals is the suggested omission from the title page of the Prayer Book of reference to the United States of America. Thus the Bishop suggested that the Church take note of the rising national ambitions of other countries in which the Episcopal Church has missions.

## Canon Wedel Reelected President of Deputies

The Rev. Canon Theodore O. Wedel, of Washington, was elected president of the House of Deputies by an overwhelming margin at the opening session last week. This will be Canon Wedel's second term as president. The only other name presented for election was that of the Very Rev. Clarence Haden, of Kansas City.

In a brief inaugural address Canon Wedel called for understanding of his difficult task of making fair committee appointments and asked harmony and Christian charity in all discussions before the House. He pledged that the "traditions of the House would be fitly honored" and pointed out that, this being the case, no presiding officer can indulge in "ideological manipulations," a term he said often meant "churchmanship loyalties." But he pointed out that Bishop Gore once said that true churchman-

ship ought to indicate brotherliness. Dr. Wedel suggested that this should be the spirit in which the House should debate the issues before it. He said that there would be no restraint in such debate but expressed the hope that nothing should "break our unity in Christ."

### Morehouse Chairman

The Rev. Dr. C. Rankin Barnes, of New York and California, was unanimously reelected secretary, and immediately appointed as his assistants the Rev. Samuel Baxter, Jr., of Austin, Texas, the Rev. John Mills, of Los Angeles, and Mrs. Johanna Lally, of New York.

Mr. Clifford Morehouse was appointed chairman of the committee on dispatch of business, and in turn he introduced resolutions which set in motion the regular business of the House.

Honolulu is often called "the playground of the Pacific." Deputies from the first were finding it difficult to resist the temptations of such a setting, but they agreed nevertheless to a heavy schedule of work and concentration.

Among many resolutions and memorials presented by title in the first afternoon session were those dealing with de-segregation in the schools, Prayer Book revision, problems of Alcoholism, and the method to be followed by the Presiding Bishop in case of a change of site of General Convention.

*The opening scene during roll call at the House of Deputies, where clergy and lay delegates met to weigh problems. Canon T. O. Wedel was reelected president*



*At opening session Bishop Sherrill (left) is preceded by Archbishop Mowll, Bishop Yashiro, Bishop de los Reyes of Philippine Ind. Church, Bishops Block and Kennedy*







At pre-Convention meeting of overseas bishops were (front row, l-r) Bishops Salinas, Binsted, Presiding Bishop Yashiro of Japan, a guest; Blankingship, Melcher, Harris. Back row, Voegeli, Swift, Kennedy, Krischke, Gooden, Gordon. National Council's Overseas Department directed the meeting, the first of its kind to be scheduled.

## Oversea Bishops Weigh Expansion Opportunities

A ten-point program, which was to be presented to the General Convention, resulted from a conference of overseas bishops meeting a week prior to the Convention to discuss opportunities for expanding the Church's work in Hawaii, Japan, The Philippines, Okinawa, Taiwan, Alaska, Central and South America and Liberia. The findings:

- ▶ That the American Church must be prepared to take over in those areas when other Anglican authorities may desire it to do so.
- ▶ Recognition of the Church in America's responsibility to share with other branches of the Anglican Communion responsibility for the missionary program among the Chinese driven out or exiled from Communist China.
- ▶ The Episcopal Church should, within certain limitations, send missionary personnel to fill key posts in such fields under Anglican authority as India, Pakistan, Hong Kong and Lebanon as "evidence of our interest and concern."
- ▶ Theological education should have a place of primary importance in missionary strategy.
- ▶ Suggest a move toward the establishment of a theological seminary for Latin America areas.
- ▶ Suggest a required course in all theological seminaries covering contemporary missionary work, taught by professors who have had missionary experience.
- ▶ Suggest that overseas bishops

avail themselves of service of National Council departments in developing leadership of the laity.

- ▶ The need for encouraging more frequent visits to overseas fields by officers of the National Council, bishops and other church people.
- ▶ State encouragement over the increased progress being made toward self-support and toward the training of local leadership in overseas areas.
- ▶ Suggest that similar conferences of overseas bishops be held before each General Convention.

Guests at the meeting, sponsored by the Overseas Department of the National Council under the guidance of Bishop John Bentley, director, and Bishop Karl M. Block of California, chairman, included: Presiding Bishop Michael Yashiro of the Holy Catholic Church of Japan; Canon M.A.C. Warren, general secretary of the British Church Missionary Society; Bishop Robert F. Gibson, Jr., of Virginia, president of the two-year-old Society for the promotion of Overseas Missions, which wields a powerful voice in the shaping of missionary policies, and field secretary I.C. Lycette.

Overseas bishops on hand were Bishops Efrain Salinas, Mexico; Norman S. Binsted, Philippines; Alexander Blankingship, Cuba; Louis C. Melcher, Central Brazil; Bravid W. Harris, Liberia; Charles A. Voegeli, Haiti; Albert E. Swift, Puerto Rico; Harry S. Kennedy, Honolulu; Egmont M. Krischke, Southwestern Brazil; Reginald H. Gooden, Panama; William J. Gordon, Jr., the flying bishop of Alaska.

## 1st Joint Session Begins Discussion on New Budget

The influence of the Episcopal Church must be extended to all of Latin America, the Rt. Rev. Louis C. Melcher, Missionary Bishop of Brazil, told General Convention in its first joint session.

Speaking for "the Church overseas" Bishop Melcher said not only the natives in Central and South America but the thousands of our countrymen who have gone there for business reasons are "going unshepherded."

He explained this condition by saying the area had been largely abandoned by the Church of England by "force of circumstance and new world conditions."

"We are challenged as never before to assume responsibility for the spiritual welfare of our people and of our English brethren in these countries," he declared.

In a challenge to the Roman Catholic Church, Bishop Melcher, native of Wisconsin and graduate of the Seminary at the University of the South, quoted from an address by the Pope to the recent Eucharistic Congress meeting in Brazil.

"One thing he said," Bishop Melcher declared, "was that the three great enemies of the Church are first protestantism, second communism, third spiritualism." "Well," he continued, "I have never been much of a believer in the Doctrine of Papal Infallibility but in this instance when his Holiness spoke he was right; protestantism is an enemy to a religion of exploitation and superstition; a



religion that continues middle age practices.

"Particularly are communism and superstition, with which the Roman Church is so beset in Latin America, the natural result of any Church and faith that fails to meet the mental, moral, and spiritual needs of humanity."

#### Quotes Brazil Official

Later, Bishop Melcher said that he did not attack the entire Roman Catholic Church when he spoke about the program of the Church in Brazil. He pointed out that he spoke only about the Roman Church in Brazil. In an interview after his talk he quoted a high official of the Brazilian government as saying: "The Protestant church is the salvation of our country, because if it did nothing else it made the Roman Catholic Church start to look after the people."

Bishop Melcher said of the total number of Roman Catholics in Brazil only about 40 percent are active. The Roman Church does not have any work in many areas, and here is the great opportunity for the Episcopal Church. We are not in competition with the Roman Catholics, but rather we are trying to serve people no one

else is serving. He said that the three great enemies in Brazil are ignorance, poverty and superstition. The rich are getting richer, and the poor are getting poorer.

Answering the question, "why spend money down there if the countries are already Christian?" Bishop Melcher said being Christian in name and Christian in fact are two different things. "Having a State Church does not make a nation Christian," he declared.

In asking for a budget of \$3,064,910—"which should be \$5,000,000"—for the whole overseas department, Bishop Melcher said, "thanks to God we have stopped thinking of missions in terms of just converting heathens and realize that the mission of the Church in its world-wide scope is the same whether at home or abroad."

"The mission of the Church today is to create the mental, physical and moral atmosphere that will abolish fear and superstition, it must give men the opportunity to live in freedom and an ever-expanding life. The mission of the Church is to make the Brotherhood of Man a reality that through the power of the Holy Spirit men may create the atmosphere of freedom and peace everywhere."

Bishop Melcher said, "politicians and statesmen speak of the Good Neighbor policy but Christ antedated them by 1900 years when he gave the parable of the Good Samaritan.

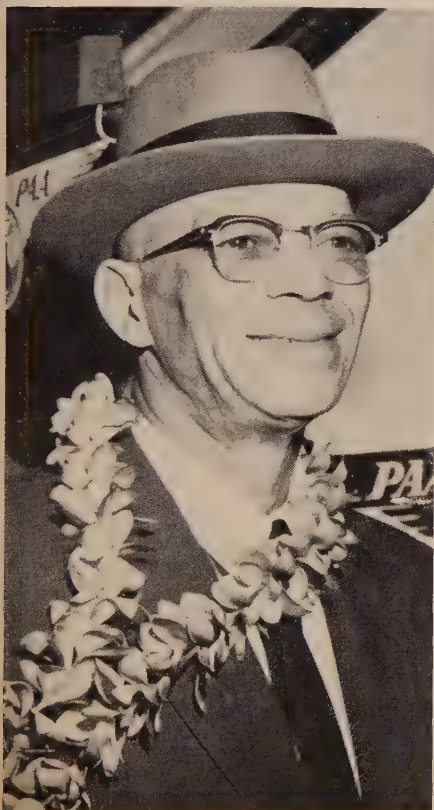
#### Medicine, Food, Clothing

"I beg you to stop thinking of budgets in terms of dollars and cents," he continued. "Think of them in terms of medicine and food and clothing . . . in terms of new agricultural methods and of God in the life of His people; think of them in terms of correcting the 75 percent illiteracy that grips the Latin American nations . . . think of budgets in terms of theological seminaries and the tremendous task that confronts our Missionary Bishops in their efforts to train men for the ministry."

Bishop Norman Binsted of the Missionary District of the Philippines appealed for support of a budget big enough to carry the message to the vast masses in the Orient. He told the assembly not to forget the Church in China because the "gates of hell won't prevail" in that huge country.

Speakers for the Home Department program asked for budgetary support which would enable expan-

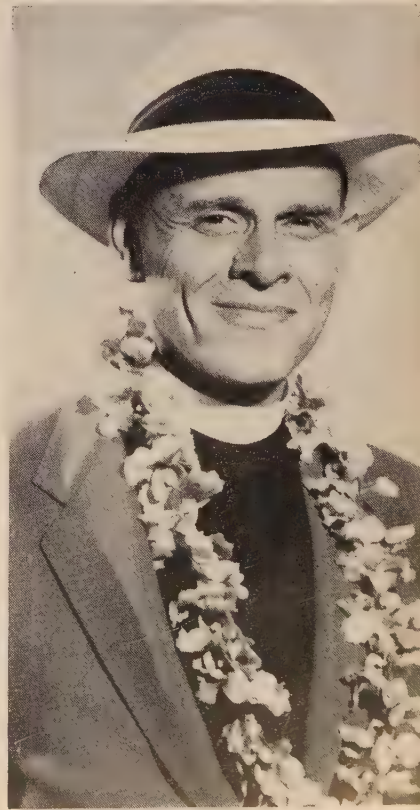
*Traveling longest distance for the Convention was Bishop Bravid W. Harris of Liberia—12,000 miles*



*World traveler — Bishop Walter H. Gray of Connecticut, in Honolulu after Australia-India-Turkey trip*



*From most distant point in U. S. was Dean Leopold Damrosch of St. Luke's Cathedral in Portland, Me.*







*Happy greeting by hula girl, Jackie Akeo, and Hawaiian-Korean beauty Barbara Lee is extended Cincinnati's Charles Taft, deputy from the Diocese of Southern Ohio*



*Presiding Officer of the Woman's Auxiliary Triennial, Mrs. Theodore Wedel, opens meeting at St. Andrew's Cathedral. She is wife of House of Deputies president*

sion of work in colleges, among Negroes in rural areas, within the Armed Forces, and for town and country.

The Rev. William G. Wright, chairman, asked for funds with which to meet opportunities which might arise during the coming three years.

The request for World Relief Funds was dramatized with the appearance of five Chinese refugees en route to Kent, Connecticut, because of help provided by the Episcopal Church. They had stepped off the S. S. President Cleveland only an hour before the joint session opened. "The work of the Church for the next 3 years depends on the budget this convention will adopt—six or seven or eight million dollars. We must aim for new heights," Harry M. Addinsell, treasurer of National Council, said in presenting his annual report.

### **Bishop Lewis Cites Needs For U.S. Missionary Work**

According to Bishop William Lewis of Nevada, "The most characteristic figure in American life today might well be called the American traveller."

Speaking at a mass meeting devoted to the domestic missionary work of the Church, Bishop Lewis said that America's shifting population has created a special problem and the Church has not managed to cope with it successfully. He pointed out that

one town in Nevada expects a forty percent turnover in its school enrollment every term. Such factors as these, he said, create emergency areas for the Church.

Nearly 4000 people gathered in Honolulu's Municipal Auditorium to hear the story of the Church's missionary work on the mainland. The Rt. Rev. Everett Jones, Bishop of West Texas, presided, assisted by Dr. Wm. G. Wright, director of the Home Department.

Bishop Lewis described emergency areas as new communities and new centers of population in which the old and settled patterns of parish life are completely foreign. These new communities, he said, have no guarantee of permanence. He told of how new and different are the Church's problems in such situations. He said that the Church in the past has concerned itself with establishing enduring relationships centered around the unit of the local congregation. But no such ties and associations exist in these new emergency areas, he said.

"We have made valiant efforts in many places to follow our wandering people into the suburbs and new real estate developments around our growing cities," he continued, "but sometimes this has betrayed us into forgetting the crowds of other people, strange to us and to our ways, who have moved into the old areas, yet whose need of Christian fellowship is fully as great as that of those who have left."

### **W.A. Triennial Adopts 'Program' for Conclave**

With 469 voting delegates present, the Triennial of the Woman's Auxiliary, meeting in St. Andrew's Cathedral, adopted a program for the Honolulu conclave termed "His Witnessing Community"—based on the Lord's great commission, "Go into all the world and be my witnesses."

This, according to a member of the W.A.'s executive board, means the application of the Christian life to all areas of human experience. The program, planned during the last two years for this meeting in Honolulu, was adopted at the opening session directed by the Triennial's presiding officer, Mrs. Theodore O. Wedel.

During the first week, sessions of the Auxiliary were devoted almost entirely to this theme. The legislative program was to come later, in which will be a careful consideration of the budget for the United Thank Offering, this year expected to exceed \$3,000,000.

Mrs. Lawrence Dorsey of the Diocese of Indianapolis was elected assistant presiding officer to replace Mrs. Percy Pennybacker of Austin, Texas, who could not attend the triennial because of illness.

Mrs. Wedel quipped that for the first time at a Triennial almost all delegates (representing 87 dioceses and missionary districts) are from "overseas, except those from Hawaii."



## Radio Programs Hailed For World-Wide Impact

Against a highly competitive background of Hawaiian music, moonlight and convention activities, some fifty leaders representing all sections of the Church met for dinner Sept. 6 at the Halekulani Hotel in Honolulu to discuss and evaluate "Another Chance," the radio program originated and produced by the women of the Fourth Province.

Mrs. B. Duvall Chambers, president of the Woman's Auxiliary of the Fourth Province, was introduced by Mrs. Irwin T. Hyatt, member at large of the National Executive Board, who emceed the meeting, which was then turned over to Mrs. Caroline Rakestraw, executive secretary of the Episcopal Radio-TV Foundation. She explained the tremendous impact that our two church programs, "Another Chance" and "The Episcopal Hour," are making on a world-wide radio audience including the Armed Forces network.

Following her remarks, the group auditioned one of the un-released programs of the 1955 series of "Another Chance," which presents Cynthia Wedel, presiding officer of this year's triennial and one of the church's outstanding women, and Peggy Wood, devoted Episcopalian and beloved star of stage, radio and television, in dramatic skits designed primarily for families.

Sparkling the discussion period were such leaders as Mrs. Wedel, Dean

Pike, Dr. Ferris and Dr. William Lea. Recognizing the general spirit of approval of the present program in rendering a real service in the area of family relationships, Mrs. Wedel appealed to all Church leaders to share their counselling experiences as a springboard for future programs.

"The Church has a wonderful opportunity for evangelism in the use of mass communications," she said, "and it's up to all of us to make full contribution of ideas."

Dean Pike pointed up the practical side of this need for full cooperation. "A program without commercial sponsorship faces heavy odds in competition for local station acceptance," he said. "The success of such a program depends on two things: The high quality of the program, and the degree to which people express to the local station management their interest in its use. The first requisite is assured: Another Chance is a program of high quality, which is different from other available programs. The fulfillment of the second requisite depends on all Church people throughout the nation."

## 'Ambassadors for Christ' Role for Laymen Urged

Presiding Bishop Sherrill sent word to laymen over the United States that he wants "thousands and millions" of them "stabbed awake to the magnitude of their opportunity to work for Christ."

The occasion was the dinner given

by the Presiding Bishop's Committee on Laymen's work for diocesan and provincial chairmen at the Princess Kaiulani Hotel.

Dr. Howard V. Harper, executive director of the committee, told the laymen they have been going through a period of transition in their work.

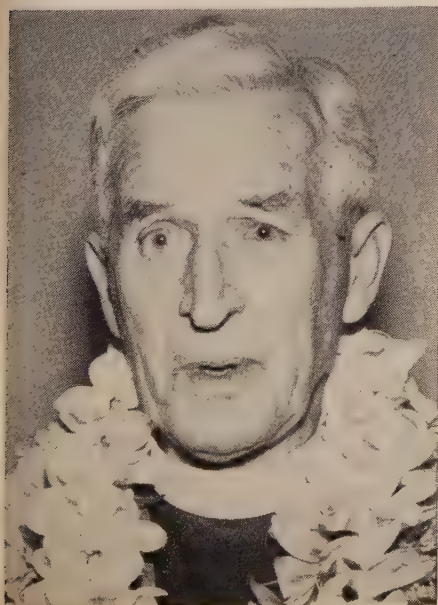
Until now, he said, you have been ushers and canvassers for your own church with no vision beyond your own parish. Your status as church housekeepers, so to speak, has changed. From now on you must consider yourselves as full time ambassadors for Christ in the world in which you live and conduct your daily business."

Presiding at the dinner was William H. Siegmund, of Los Angeles, chairman for the Eighth Province, which includes Hawaii.

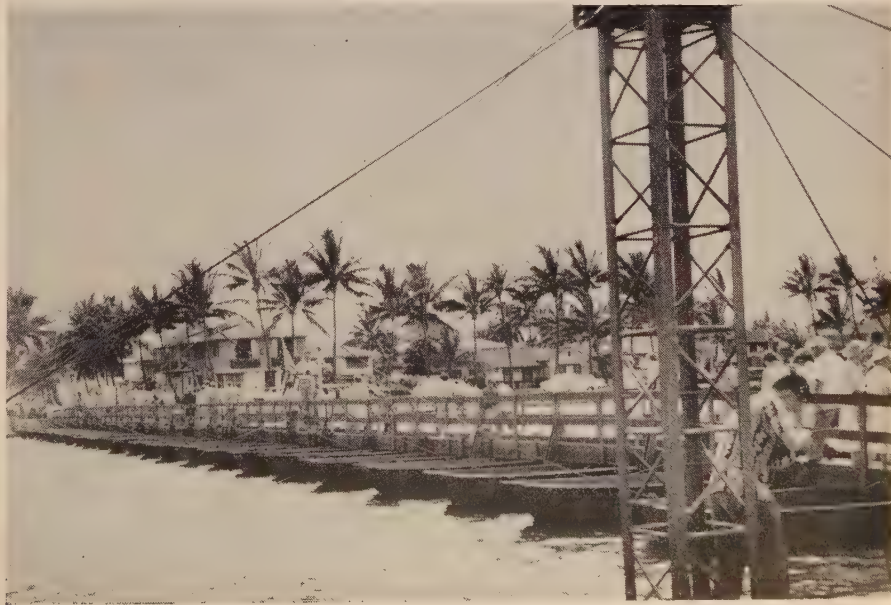
The following appointments of new committee members were made by the Presiding Bishop: Charles S. Thomas, Secretary of the Navy; Joe E. Boyle, New York advertising man; and Albert Jacobs, president of Trinity College. Two are yet to be named. Provinces: Fourth, Frank C. Englesing, Diocese of Mississippi; Fifth, Hugh C. Laughlin, Ohio; Sixth, Robert Feyerharm, Iowa; and Seventh, Charles McCrae, Oklahoma.

Dr. Harper said the committee does not consider itself in a supervisory role. "We do not hand down decisions, or issue rules and orders. We are a clearing house for ideas. We are a service organization to help you with problems if we can."

*Bishop Leonard S. Kempthorn, director of Polynesia missionary diocese, arrives on Pacific isle*



*Floating bridge across canal, constructed by the Army's 65th Engineer Combat Battalion from Schofield Barracks to shorten walk for delegates from hotels to Iolani School, was put up in six hours*





## Church Exceeds 1500 In Refugee 'Assurances'

Among the more than 1,200 refugees arriving by ship recently in New York were 10 families sponsored by Episcopalians.

This brings to over 200 the number of refugees who have arrived in this country under Episcopal sponsorship, and to over 1,500 the number of assurances made available through the Church to refugee families under the Refugee Relief Act of 1953 and the World Council of Churches and Church World Service program.

Among the new arrivals was the Kohl family (SEE CUT), ethnic Germans from Latvia, sponsored by the Rev. Dr. Almon R. Pepper, National Council's Director of Christian Social Relations.

Every staff member working on National Council's Resettlement Program has signed an assurance for refugees, and about 85 per cent of diocesan resettlement chairmen have done the same. Together with individual Church members, they are following the lead set by Presiding Bishop Sherrill who has signed an assurance for a German refugee family, as have bishops of the Dioceses of New York, Long Island, Massachusetts and Michigan as well as many other clergy throughout the country.

Meanwhile, at the recent Davos, Switzerland, meeting of WCC's Central Committee (SEE OVERSEAS), the Division of Inter-Church Aid and Service to Refugees reported on the status of its work.

### Inter-Church Aid

Dr. Alphons Koechlin, retiring chairman of the division, called for "inter-Church aid on an ecumenical basis" to Asia and Africa. "War, political developments, the severance of ties with the West and the loss of former resources have placed severe, and often crippling, burdens upon many churches in Asia and Africa," he said.

"These burdens . . . are all the more serious since the churches are confronted with overwhelming spiritual and social tasks which grow out of the revolutionary changes taking place in their countries . . ."

Dr. Robert C. Mackie, retiring director of the Division of Inter-Church Aid, cited the urgent continuing needs in Greece, Eastern Germany, Yugoslavia, and among minority churches in Latin countries.

On the encouraging side, Dr. Edgar H. S. Chandler, director of the Serv-



Dr. Pepper and Kohls

ice to Refugees, reported that in July, 1,404 refugees were moved to other countries—more than in any previous month for the past three years.

"There was also the largest upsurge of movements under the U. S. Refugee Relief Act of 1953 . . . twice that of any previous month of 1955, but still not as good as it should be," he declared.

Dr. Chandler expressed gratitude to the churches and government of Australia, now the largest refugee reception area, and Canada, a close second.

## Church Workers' Triennial

The Association of Professional Women Church Workers, which got its start at the 1952 General Convention, recently held its triennial meeting at Estes Park, Colo.

Among those attending were approximately 40 directors of Christian education and college workers. Theme was the professional woman's role in the lay ministry of the Church. Guiding the discussions were the Rev. Rollin J. Fairbanks, Professor of Pastoral Theology at Episcopal Theological Seminary, and the Rev. Robert N. Rodenmayer, Professor of Pastoral Theology at the Church Divinity School of the Pacific.

At the final business session officers for the next triennium were elected: Marguerite Hyer, director of Christian education, St. Stephen's, Ferguson, Mo., president; Louise Hatch, Town and Country Institute, Parkville, Mo., vice-president; Erna Blaydow, director of Christian Education,

St. John's, Memphis, Tenn., secretary, and Anne Hunter, College Worker, Calvary Church, Columbia, Mo., treasurer.

Mrs. Clyde H. Nelson of St. Louis was elected executive secretary.

## Judge of 'Award' Dies

John Chambers, 45, of 38th Street, Manhattan, N. Y., for the past six years associate director of the religious book department of Harper and Brothers, Publishers, N. Y. C., and one of three judges selected to determine a winner of *ECnews'* Trip to Honolulu award (SEE ISSUE OF SEPTEMBER 4), died of a heart attack on Aug. 17.

An ecumenical churchman, he was interested in interdenominational affairs and, since 1953, was associated editor of *Faith Today*, an interdenominational bi-weekly.

From 1935-39 he was employed in the Sales Department of Morehouse-Gorham Co., N. Y. C. He was an employee of Harper and Brothers for 12 years.

Funeral services were held at the Community Church, Madison Avenue and 35th St., where he had attended. He also was a frequent worshipper at Riverside Church.

A native of Birmingham, Ala., he is survived by his mother, Mrs. Lucille Chambers, two sisters and one brother.

## NCC Statistics Show Record Church Growth

Since World War II the National Council of Churches has reported almost without exception, record-breaking statistics of Church growth. So their 1955 report of more record-breaking figures is hardly news.

Augmenting the encouraging statistics of the past few years, survey revealed an increase of 2,639,766 in Church membership, bringing the total to 97,482,611. Sunday School enrollment jumped 2,234,064 to a high of 37,623,530.

Contributions to Church support increased at a rate three times greater than membership, with cash donations exceeding an estimated two billion dollars annually. In Protestant and Orthodox Churches alone, contributions totalled \$1,537,132,309, or an average of \$45.36 per person per year.

There were at least 213,167 clergymen reported, compared to the high of 207,618 last year.

The amount of new Church construction reached \$588,000,000, exceeding the half-billion dollar mark for the first time and 25 per cent



higher than the previous record year of 1953.

Of total Church membership, 57,000,000 are Protestants; 32,000,000 Roman Catholic and 5,500,000 Jewish.

The Episcopal Church stands at 2,660,699 as compared to 2,550,831 the year before, a gain of 109,868.

"Apparently people are interested in religion to an unprecedented degree in modern times," commented Dr. Benson Y. Landis, editor of NCC's *Yearbook of American Churches*. "The awesome destructive power of atomic energy may have something to do with it. But beyond ascribing membership to such known factors as unusually high birth rates, accelerated evangelism on the part of the Churches and shifting population trends from city to suburbs, it is difficult to point to causes."

The Yearbook is the only source of statistical data for all religious faiths in the continental United States. Its figures, covering 1954 in most cases, were gathered from official statisticians of 268 religious bodies.

## Gubernatorial Tally

According to a Chicago newspaper report, nine of the states' leaders attending the recent annual Governors' Conference are Episcopalian.

Of the 41 officials who replied to a question about their religious preference, the following listed the Episcopal Church:

Governors Leroy Collins, Florida; Theodore R. McKeldin, Maryland; Christian A. Herter, Massachusetts; G. Mennen Williams, Michigan; Charles H. Russell, Nevada; John F. Simms, New Mexico; Averell Harri-man, New York; Walter J. Kohler, Wisconsin, and Milward L. Simpson, Wyoming.

Governors Samuel W. King of Hawaii, and Archibald A. Alexander of the Virgin Islands are also Episcopalians.

Of the seven officials not answering the question, the governors of Minnesota and Mississippi were not attending the conference; the governors of New Jersey and Ohio gave no choice and the governors of California, Montana and Utah said "Protestant."

The other churches represented in gubernatorial posts, including the territories of Alaska, Guam and Puerto Rico, are Methodist (14); Baptist (five); Congregational (four); Lutheran (four); Presbyterian (three); Roman Catholic (three); Christian (one), and Hebrew (one).

The conference was held in August.

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## Frederick Percy Goddard Consecrated in Houston

As one reporter put it, even "leaning room" was in demand in Christ Church Cathedral, Houston, when Frederick Percy Goddard was consecrated Suffragan Bishop of Texas.

Some 1,500 crowded into the cathedral to witness the ceremonies for the 51-year-old rector of St. John's Church, Marlin, while hundreds of others saw the simultaneous telecast.

The processional included 225 officials of the new bishop's church, visiting and diocesan clergymen, diocesan officers, the choir and the 10 participating bishops.

The Rt. Rev. Clinton S. Quin, retiring diocesan (in October) and the Church's oldest bishop in point of service, was consecrator, an honor accorded him by Presiding Bishop Sherrill who usually consecrates new bishops. Bishop Quin was assisted by Bishop Coadjutor John E. Hines of Texas, and Bishop Everett H. Jones of West Texas.

Presenting bishops were J. J. M. Harte, Dallas suffragan, and Hamilton H. Kellogg, Minnesota coadjutor; reading the Epistle, Bishop Girault M. Jones of Louisiana; the Gospel, Bishop W. R. C. Powell of Oklahoma. Bishop Thomas N. Carruthers of South Carolina, delivered the sermon.

Bishop Carruthers outlined four necessary qualities for a truly great bishop: providing leadership, being humble; being a true pastor, and remembering constantly his commission to deliver the Gospel to all men.

*Bishop Goddard and Bishop Quin*



"You follow in a great tradition," he told Bishop Goddard, and added:

"You have walked with the grace and beauty of a Saint Francis of Assisi . . ."

Special music for the occasion was provided by the cathedral organist, J. H. Ossewaarde, who served as general chairman of arrangements, and composed the consecration anthem, "Behold, O God Our Defender." In addition, Mr. Ossewaarde played the Introit used during the coronation of Queen Elizabeth II of England as she entered Westminster Abbey. Supplementing the organ music were trumpets, trombones and tympani provided by the Houston Symphony Orchestra.

Following his consecration, the new Texas suffragan was honored at a luncheon in the cathedral's Guild Hall.

Bishop Goddard, a native of Connecticut and graduate of Yale University, had been rector of St. John's, Marlin, for 27 years. He is the 14th clergyman to become a bishop after serving as a priest under Bishop Quin.

## Korea Bishop to Speak

The Rt. Rev. John Daly, former Bishop of Accra on the African Gold Coast, who succeeded Bishop Alfred C. Cooper as Bishop in Korea, will be guest speaker at the annual banquet of the American Church Union to be held Oct. 10 in New York City.

Bishop Daly will visit the United States following a tour of Canada, which will include attending the General Synod of the Church of England in Canada at Edmonton.

The banquet is open to the general public and precedes ACU's Assembly of the Annual Council meeting.

## Row, Row, Row Your Boat

It is a matter of civic rivalry on Puget Sound as to whether Bainbridge or Vashon Islands is the better point to bridge the sound to Seattle.

The Rev. Vincent H. Gowen, vicar of St. Barnabas Church, on Bainbridge, won a boat race from two Vashon Island high school boys to help prove the former as the better route.

Fr. Gowen, alone, manned his 13-foot dinghy across an 18,000-foot course in 38 minutes, far ahead of the boys' 51 minutes over a 13,000-foot course.

Explaining his rowing prowess, the

62-year-old vicar said: "I'm on the Sound nearly everyday. It's when I'm rowing alone that I meditate and prepare my sermons."

Fr. Gowen, who says he was the first American priest to be ordained entirely in the Chinese language (1913), is a veteran missionary who was a prisoner of the Japanese during World War II (1942-45).

## Double Honor

During the American Legion's annual State Convention for the Department of Pennsylvania, the 2,400 delegates elected the Rev. Joseph Wittkofski as department chaplain for 1955-56.

With his election, Fr. Wittkofski, rector of St. Mary's Church, Charleroi, becomes one of the few clergymen in Pennsylvania Department history to hold the two top clerical positions. In 1953, he served as Grand Aumonier for Pennsylvania 40 et 8.

The latter group is a separate organization from the American Legion but subsidiary to it, and is considered the Legion's "honor society." A Legionnaire must be nominated to membership in the 40 et 8, whose members do a great deal of child and rehabilitation work.

In his new capacity, Fr. Wittkofski will minister to the 300,000 Legionnaires of Pennsylvania, the nation's largest Department.

## Missionary Tour

The Rev. Gordon T. Charlton, Jr., Assistant Secretary to the Overseas Department of National Council, is back in New York after a 16-day tour of missions in the Missionary District of the Panama Canal Zone to get first-hand information on personnel needs in the area.

During his tour, Mr. Charlton celebrated Holy Communion and preached at St. Andrew's, Cocle; preached at St. Luke's Cathedral, Ancon, and St. Paul's, Panama City. He also visited Bella Vista Children's Home, meeting Miss Claire Ogden and Miss Carmen Diaz. Later he held services at the Palo Seco Leper Colony where he met Archdeacon Lemuel Shirley.

Enroute home, Mr. Charlton visited Alejandra where he met the Rev. Jack Carter, chaplain at the University of Texas, and Mrs. Suzanne Reid, college worker, who were spending two months with 30 American college students there, helping build a school for the Mexican Church.





*Parking worries no problem to Houston Cathedral communicants*

## **Texas Cathedral Acquires Triple-Purpose Property**

Christ Church Cathedral, Houston, Tex., has come up with a unique way of meeting the "urban church" problem—a parking lot for communicants.

Across the street from its site, the cathedral acquired four lots at a cost of \$415,000 and an option on two additional lots in the area at a cost of \$260,000.

On weekdays the property is used as a commercial parking lot. When the lot is fully paid for, reports Dean J. Milton Richardson, it not only will provide parking space and room for possible building expansion, but will also constitute the equivalent of a large endowment fund.

Acquisition of the property is another development in the cathedral's program to "sink its roots deep" in downtown Houston and become increasingly a vital and dynamic downtown church.

## **New Delaware Chapel**

Bishop J. Brooke Mosley of Delaware recently dedicated St. John's Chapel at Camp Arrowhead, located on Rehoboth Bay near Lewes and filled to capacity for its first season as a diocesan camp.

The building is a former stable, and its conversion to a chapel is due largely to the efforts of the Rev. Richard S. Bailey, rector of All Saints' Church, Rehoboth Beach, and a few dedicated laymen.

Mr. Bailey, vicar of the new chapel,

and the Rev. Canon Charles R. Leech, diocesan director of Christian Education, assisted Bishop Mosley during dedication services.

The pews, font, organ and an old oil lamp chandelier were transferred from St. John's Church, Little Hill, which has been deconsecrated since it had not been in use for a number of years.

The 105-acre Camp Arrowhead was donated to the diocese anonymously in May, 1954, and opened last June. It has a staff of 20 counselors headed by W. Norris Weiss of Baltimore, Md. Founded in 1945 by Col. Ralph Sasse, the camp has 300 feet of beach for salt water swimming, a swimming pool and 21 buildings.

## **A Full Summer**

Kanuga, the Church's largest summer conference center, near Hendersonville, N. C., in the Blue Ridge Mountains, played host this season to some 2,000 Episcopalians from 24 states for a variety of 15 camps and conferences.

Considered a highlight of the summer was the 10-day Adult-Clergy Conference which attracted 275. Also held was the year's largest conference on the new Church School curriculum. In addition, conferences on alcoholism, youth leadership, parish day schools, parish life and camp counsellors' training were held.

During August Kanuga operates as a guest resort where the emphasis is placed on vacations for families in an atmosphere of Christian family living.

• MRS. IRENA HANSWOOD GRAY, mother of Bishop Walter H. Gray of Connecticut, and member of the Baptist Church, in Richmond, Va., Aug. 7. Mrs. Gray also leaves a daughter, Mrs. Gray Parker of Richmond, and two grandchildren, Agatha A. and Parke H. Gray of Hartford. At the time of her death, Bishop Gray was on an extended preaching tour in Australia and New Zealand.

• CARYETTA L. DAVIS, 88, near Evington in Campbell County, Va. In 1907, "Miss Etta" became the first missionary at St. Peter's-in-the-Mountains, a mission near Callaway in Franklin County, Va., where she remained with various assistant missionaries from time to time for 30 years.

• JANE EVANS NASH, 75, in Stockbridge, Mass., Aug. 8, while on vacation. Miss Nash was for 43 years director of the Church Home and Hospital, Baltimore, Md. A graduate of Bellevue Hospital, N. Y. C., she did settlement work in the New York slums, served as superintendent of the Latter Day Saints Hospital, Salt Lake City, Utah, and was head of Fordham University's hospital and School of Nursing, N. Y., before going to her Baltimore post. She was one of the first to support the eight-hour day for nurses, at a time when most of them worked a 12-hour day. For many years a member of St. Thomas' in Garrison Forest, Md., Miss Nash was a devoted Churchwoman who considered her career a divine vocation.

*The late Miss Nash*





## Arms Inspection Advocated By WCC Central Committee

Serving as a sort of ecumenical prelude to General Convention, the first meeting since Evanston of the 90-member Central Committee of the World Council of Churches at Davos, Switzerland, enlisted the interest of American Episcopalians.

Attention was focussed not only on the far-reaching implications of the deliberations being conducted but also on the fact that several Episcopal clergy and laity, including the Presiding Bishop—a member of the WCC Presidium—were participating (SEE SPECIAL REPORT, PAGE 22).

Meetings of WCC divisions and departments were held as a forerunner to the main conference and it was in these that the Episcopal participants played significant roles.

Altogether some 300 clergy and lay leaders from 31 countries attended the series of main and prefatory meetings.

### Two Main Themes

Deliberations developed around two main themes: "The Implications of Christian Unity for Interchurch Aid and Assistance to Underdeveloped Countries" and "The Various Meanings of Unity and the Unity Which the World Council Seeks to Promote."

In a week-long session (Aug. 2-9) the Central Committee:

- Unanimously adopted a proposal for the reduction of armaments under international inspection and the development of "methods for peaceful change to rectify existing injustices."
- Invited the Russian Orthodox Church to enter into "full and free relationship" with member Churches of the World Council.
- Decided that officials of the Commission of the Churches on International Affairs will consult with the Big Four foreign ministers, prior to their October meeting in Geneva, "with a view to encouraging as prompt action as possible" on the unification of Germany and the security of Europe.

The statement on arms reduction declared, in part, that "the implicit commitment not to use atomic or hydrogen or any other weapons for aggressive purposes should be made explicit as a possible first step toward a trustworthy system to control all weapons of mass destruction."

The invitation to the Russians came in the form of a Central Committee message to the Holy Synod of the Russian Orthodox Church sug-

gesting as a first step personal meetings between WCC representatives and the Russian Church. The message was the Council's reply to a letter last February from the Moscow patriarchate urging the WCC to promote "peaceful co-existence."

Two new associate general secretaries of the WCC assumed their duties after the Central Committee meeting.

They were the Rev. Dr. Leslie E. Cooke, a Congregationalist, United Kingdom, who became head of the Division of Inter-Church Aid and Service to Refugees, and the Rev. Francis House, Anglican, United Kingdom, first director of the newly-established Division of Ecumenical Action.

Two Churches became members of WCC. They were the National Baptist Convention of America (Unincorporated), with 2,600,000 members, and the Evangelical Lutheran Church of Silesia in the Czechoslovakia Republic, with 50,000 members.

### WCC Building Plans

Delegates also learned of a projected building program, aimed at providing the WCC with an up-to-date headquarters including office facilities, chapel and library. Member Churches will be asked to raise \$300,000 by the 10th anniversary of the WCC in August, 1958. The remaining \$450,000 of the \$750,000 program will be sought from individual contributors and foundations.

The General Secretariat currently occupies a Swiss-type chalet and other offices are located in remodeled

houses on the wooded property a few blocks from the center of Geneva. Over 20 offices are now housed in two temporary wooden barracks.

The Central Committee also formulated a plan whereby national Christian Councils (like America's National Council of Churches) in various parts of the world will in the future have a recognized relationship to the WCC.

According to the plan, reported by President Nathan Pusey of Harvard, active Episcopal layman and chairman of the Council's Committee of Reference, "associated councils" will be invited to send a fraternal delegate to meetings of the World Council Assembly, which takes place every six years, and a consultant to their yearly meetings of the Central Committee.

Reports were also heard from the Council's Divisions of Ecumenical Action, Ecumenical Studies and Inter-Church Aid and Service to Refugees. These divisions embrace the Departments of Laity, Youth, Cooperation of Men and Women in Church and Society, Faith and Order, Church and Society, Missionary Studies and Evangelism and the Ecumenical Institute.

Special Reports were heard from a Commission on Proselytism and Religious Liberty, a Commission on the Theological Basis of the World Council, the Commission of the Churches on International Affairs and the Joint Committee of the World Council and its sister ecumenical body, the International Missionary Council.

Formosa's Mr. Yeh



## First to Arrive

The Rev. Theodore Yeh of Formosa accomplished a dual purpose when he arrived in Honolulu for the 58th General Convention.

Once vicar of St. Luke's Mission on the island of Oahu, he revisited familiar scenes.

He also was the first missionary to arrive.

## Here and There

Bishop Walter H. Gray of Connecticut, in Australia on a preaching tour, stopped enroute for an audience with His All-Holiness, Athenagoras, Ecumenical Patriarch of Constantinople, head of the Greek Orthodox Church. The audience took place in Istanbul, Turkey.

The Archbishop of Canterbury, the Most Rev. Dr. Geoffrey Francis Fisher, was scheduled to pay a four-day visit to the Joint Service Head-



quarters at Munchen Gladbach, Germany, Sept. 18 (Battle of Britain Sunday), to dedicate the new Headquarters Church of St. Boniface.

**The Rt. Rev. John C. S. Daly**, newly-appointed Anglican Bishop of Korea, will visit the U. S. enroute to Korea in October. The Speakers Bureau of National Council is arranging an itinerary for him.

**The Rev. Christopher Morley, Jr.**, has returned to his post at Central Theological College in Tokyo after a furlough in the U. S.

**The Rev. Robert D. McFarland**, rector of Emmanuel Church, Mercer Island, Wash., and his family (wife, young son and two daughters) are in India. He was appointed in response to the request of Bishop Lash of Bombay, of the Church of India, Pakistan, Burma and Ceylon, for an American priest who would serve on the bishop's staff, do some teaching at Wilson College (interdenominational), be responsible for the American community in Bombay and have the opportunity to do evangelical work in the diocese.

**The Rev. Leslie D. R. Hallett**, with his wife and two children, has left the U. S. to begin work in Belem, Brazil. The Rt. Rev. Louis C. Melcher, Missionary Bishop of Central Brazil, has assigned Mr. Hallett the task of opening a new work in Belem, where there has not been an Episcopal church for some time.

**The Rev. James C. Amo** has left for his new post at St. Paul's Church, Fredericksted, St. Croix, Virgin Islands, where he will assist the Rev. Herbert P. Aldrich.

**The Rev. Laman H. Bruner**, rector of St. Peter's Church, Albany, N. Y., and the **Rev. Marcus B. Hall, Jr.**, rector of St. Luke's Church, Montclair, N. J., fulfilled preaching engagements this summer in cathedrals and churches in all parts of the United Kingdom. Mr. Bruner also went to Ireland, where he preached at Christ Church Cathedral, Dublin. He also preached at the annual "America Sunday" observance held at Boston in Lincolnshire.

**The Rev. Richard E. McEvoy**, rector of St. Mark's Church-in-the-Bouwerie, N. Y. C., with Mrs. McEvoy attended the formal opening in Holland of the Peter Stuyvesant highway, dedicated to the memory of the famed Dutch governor of Nieuw Amsterdam before New York came under English rule. It is on the Dutch governor's original farm that St. Mark's is located.

# REINHOLD NIEBUHR

## Protestant, Catholic, and Jew in America

**O**CCASIONALLY it may be a good policy to devote my column to calling attention to a particularly good book in the field of religion. At least I will make this effort now in regard to Will Herberg's new "Essay in Religious Sociology" entitled *Protestant, Catholic, and Jew*.

Herberg, who is a lay Jewish theologian and sociologist of great insight and corresponding influence, gives us an entirely new approach to the "American reality," particularly the religious life of America, though he makes use of a great deal of historical material. His thesis, briefly put, is that America is not so much a melting pot as that it has three melting

pots, which consist of the Catholic, Protestant and Jewish religious communities. These communities, particularly among the Catholics and Jews, have taken the place of the old ethnic immigrant communities. Their virtue is that they allow the immigrant to be rid of his "foreignness" and yet preserve some contact with his past. He does not have to be ashamed of his religious community. It is regarded as part of the "American way." There is a great deal of intermarriage in the three religious communities and not very much between them. Herberg presents evidence to prove that there is not much "conversion" from either Protestantism to Catholicism or vice-versa. Usually the conversions are due to intermarriage and, contrary to popular impression, Protestantism has rather the better of it in the exchange.

These analyses are very illuminating in tracing the role of religion in the achievement of "Americanization." Herberg attributes much of the strong drift toward religious faith in our age to the ability of the religious communities to build integral

local communities in the anonymity of our technical civilization, and to give people the "sense of belonging" in the impersonal relationships of our culture. He admits that this is not a purely religious reason for church membership. The more religious cause for increase in church membership in recent decades (seventy-

five per cent of our people now claim some organic contact with a religious community) is that the secular alternative schemes of redemption, by which most modern men lived, the "idea of progress" and the Marxist apocalypse particularly, have been discredited by world events.

Herberg rightly has some critical things to say about the "overarching" faith which gives unity to a nation with so much religious and ethnic heterogeneity. This overarching faith is reverence for the "American way of life." Herberg shows that it is basically idolatrous, because there is no sense of an ultimate judgement upon civilization in this reverence. The "American way of life," in the esteem of the average American, consists of good plumbing, high living standards, the free enterprise system, and respect for the individual without regard to "race, creed or color." We are not always true to the ideals embodied in this "way of life" but even in the case of the Negro, realities are beginning to conform to ideals. Of course, a part of the "American way of life" is insistence that one must be either Protestant, Catholic or Jew. By so much the way is related to the great traditions of Biblical faith, though Herberg admits that these faiths become very secularized in America, which probably accounts for the fact that we are at once the most secularized and the most religious of modern nations.





# IS THE PHILOSOPHY BACK ON

THE SECOND PRO AND CON DISCUSSION ABOUT THE

## Yes...It's in Line With Spirit of New Testament

By LEWIS B. WHITEMORE

WHEN the new Department of Christian Education was organized after the General Convention of 1946, a great deal of attention was paid to the question of the underlying philosophy of the department. The fundamental philosophy then adopted has remained substantially unaltered, even though there have been changes in the staff. For convenience, we can say that it is the philosophy of the "Three C's."

*The first "C" is for "Commitment."*

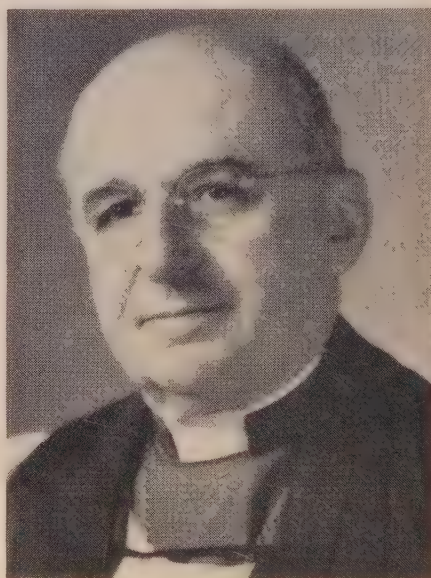
The Department believes that the Gospel is for every age. The Sunday school is not designed to prepare children and young people for some later period in life when the Gospel can be appreciated and found relevant to one's needs. At every age there are problems. At every age the supernatural gift of God is needed and can be appropriated. It may well be that *conscious* commitment will be deferred to the "age of discretion"—but when does a young child "commit" himself to his family? Certainly that child by appropriation accepts and values the love bestowed upon him, although that acceptance will not rise to the conscious level until later. So there can be participation in the fellowship of home and church and acceptance of the love of God according to the measure of one's age. The aim of the Department is essentially evangelistic. It is to produce participating members in the fellowship and worship of the Church whose lives are "hid with Christ in God."

*The second "C" is for "Christian character."*

The development of Christian character should naturally be of prime importance in considering the objectives of the Church school. Alas, the conception that childhood and youth should actually be powerfully affected for good by participation in the life of the school has not been a dominant one. Parents have not demanded nor expected character changes as a result of attendance.

They expect results from the psychiatrist or from a well conducted boys' camp—but they do not evaluate the work of the Sunday school in this dimension.

*The third "C" stands for "Content."*



BISHOP WHITEMORE, a native of Hartford, Conn., taught in the Philippine public schools and was acting headmaster of Brent School after graduating from Yale in 1907 and before attending E.T.S. in Cambridge. Now retired, he was Bishop of the Diocese of Western Michigan, 1937-1953, having been elected Coadjutor in 1936. He was awarded his D.D. degree by Kenyon in 1939.

There is no particular significance in putting content in third place. The fact of the matter is that the three "C's" get all mixed up in a real life experience. Perhaps we should say that this "C" stands for *systematic* study of content. Content has been used from the first where it has been relevant in bringing about commitment or helping in the development of Christian character. But systematic instruction is still one of the

prime objectives of the Seabury Series and of the Department and it will come because as a result of what has gone before, a desire for it arises.

It should be remembered that the Church's Teaching Series is a part of the course and closely integrated with it. It should also be borne in mind that the Church is endeavoring to pass judgment on the Seabury Series when it has only had the chance to see a portion of it—not one high school course being as yet included. I would hazard a guess that no other Communion in the country has done more to make "content" available to its people.

Just how this threefold objective is to be realized is another story. It does demand well trained teachers who are in harmony with the basic objectives of the Series. It demands parishes in which a significant group of people, who bear within themselves "the fruit of Christ's redemption," create a pervasive atmosphere. It also calls for Christian homes in which both father and mother are of such a character that they will exert the greatest force of all.

All this does mean a revolution, not only in the Sunday school but in the life of the typical parish. In the long run the school will not rise much above the parish level, because the parish itself is the great educative influence.

But, that the objectives are sound there can be no doubt. They are simple; they are profound; and they seem to be strangely in line with the spirit of the New Testament.

### • BISHOP WHITEMORE REBUTTAL

The primary objective of the Seabury Series is not to dispel ignorance, but to secure commitment to Jesus Christ as Lord and Saviour.

There is no assignable lower limit for religious experience—no period which is simply preparatory for that which is to come. If this were true,

(CONTINUED ON PAGE 33)



# THE SEABURY SERIES SOUND?

APPROACH TO CHRISTIAN EDUCATION

## No...It Contradicts Certain Christian Principles

By ROBERT E. TERWILLIGER

**T**HE NEW program for Christian Education in the Episcopal Church is a serious attempt to deal with a serious problem—the ignorance of churchmen. The project has accomplished certain notable results. It has focused attention on the essential role of the family in religious development.

In the *Church's Teaching Series* it has provided not only a remarkable achievement in Christian interpretation for the laity, but also a manifestation of the unity of our witness. These and other attainments raised the expectation that at last the Episcopal Church was approaching an effective program of Christian Education.

How disappointing it is to find that the Seabury Series fails to fulfill this hope because of its basic philosophy! Three of the major principles require examination.

1. The subordination of content to "experience."

It is distressing to realize that this point of view is accepted at such a late date as the basis for the new curriculum when it has produced such questionable results in secular education. The reason for taking this position is apparently a reaction against the formal and propositional presentation of content which has corrupted many materials in the past. The primary content of the Christian religion is, however, not a doctrinal system but revealing history. God has acted to show us Who He is, and His action is plain. It culminates in the life of Jesus Christ, and this Life can be understood directly.

Frequent reference is made in the series to the Mighty Acts of God, but they are conceived chiefly as a resource for the solution of our personal problems. They are approached indirectly through the predicament of man. This is not the Scriptural order. Man in the Bible and classic Christian theology is seen in the light of the Acts of God. The inverse order leads to a misconception

of Christian experience. Redemption is much more than the solution of our psychological problems.

Obsession with the psychological process and psychiatric techniques can lead to dangerous subjectivity in the name of Christian "experi-



DR. TERWILLIGER, rector of Christ Church, Poughkeepsie, N. Y., and chaplain to Episcopal faculty and students at Vassar College, was born in Cortland, N. Y. A graduate of Syracuse and E.T.S., he received his Ph.D. at Yale, 1948 and S.T.M. at General Seminary, 1949. Member of the Division of College Work, Diocese of New York, he lectured on pastoral theology at General Seminary.

ence." Furthermore, the subordination of content to experience stands in contradiction to the greatest contribution of the theological and liturgical revival; namely, the recovery of a sense of objectivity to the Church. It is sad to see that this is not understood and presented in the Seabury Series.

2. Questions should precede answers.

In the Seabury Series, the ques-

tions which are supposed to precede the answers are the expressions of man's awareness of his "need." However, man's true "need" is something which he cannot know until he has heard the Word of God. Paradoxically, it is God's answers which provoke the true questions. This is one of the functions of revelation; one of the aspects of redemption. God did not wait for man to ask the question before He gave the answer of the Incarnation. The Divine Initiative always anticipates and provokes man's questions.

One of the purposes of Christian Education is to manifest this by preparing a child or an adult for experiences which he has not yet had—including death. It is urgent that a Christian from his youth up should be taught the answers to the questions he has not asked—and may actually seek to avoid—about himself, the world and God.

3. The use of group processes in Christian Education.

There is much in the studies of the behavior of groups which can assist in the work of Christian Education. However, there are certain dangers manifest in the Seabury Series of conceiving the redeeming function of the Christian community too largely in terms of group dynamics. The Church is "redemptive" because it is the Body of Christ, not because of its group behavior. Let us remember the perpetual danger of "sect type" religion. The development of "churches within the Church" is likely to occur as soon as there is encouragement of the notion of "in-groups" within the fellowship of Christians. This is the threat posed by the appeal to produce a concerned group within the parish by such devices as the Parish Life Conference which will carry forth the work of the new curriculum. It is important that we should have concerned parishes, but it is equally important that we should avoid pro-

(CONTINUED ON PAGE 33)



# 'Little Assembly' On A

Chairman of House of Deputies, as head of Evangelism group, writes special report on Working Committees of the World Council of Churches, which met at the mountain resort of Davos, Switzerland—He comments on 'Evanston—A Year Later'

**O**UT OF THE news, out of mind. This variant version of a familiar proverb applies to many important historical events. It occurred to the present writer in connection with an experience of the past few weeks.

My wife and I recently attended a meeting in Switzerland of the so-called Working Committees of the World Council of Churches, whose duty it is to carry on the study activities and to supervise the staff work of the Council's Secretariat between Assemblies.

The Evanston Assembly of the Council a year ago received a generous amount of publicity. Even the man in the street, in America at least, was made aware of the fact that something was happening in the news area

of religion. When another Assembly looms on the horizon six years from now, we may expect similar news coverage. But in between?

It is a pity, from the point of view of the healthy growth of the Ecumenical Movement, that so few of the representatives of the churches of the world are privileged to carry on with the work of the World Council between Assemblies.

A group of 100 such representatives is a very small fraction of the Christian leadership round the globe. Furthermore, most of us who met in Switzerland this summer are "old hands" in the business—"ecumeniacs" is the term often applied to us. Besides the Presiding Bishop, one of the six Presidents of the Council and

member of its Central Committee, and President Nathan Pusey of Harvard, who is also a member of the Central Committee, only some five representatives of our Episcopal Church, as I recall, were present at this summer's meeting. I myself had the honor of continuing as chairman of the Working Committee on Evangelism, which office I carried during the years preparatory to Evanston. Mrs. Wedel is a member of the Department on the Cooperation of Men and Women in Church and Society. Roderick French, one of our Church's young laymen, is chairman of the Youth Department. The Rev. Francis Ayres, of Parishfield, Mich., is a member of the Committee on the Council's Ecumenical Institute. And the Rev. James W. Kennedy (just completing an ecumenical globe trot, which included a thrilling visit to the Church of South India as well as attendance at the Convocations of the Church of England which recognized the ministry of that Church) was present as surrogate for Bishop Angus Dun at the meeting of the Council's Central Committee.

## In Presiding "Chairs"

Other Anglican churches were, of course, represented also. The Rev. Oliver Tompkins, for example, long the trusted Secretary of the Commission on Faith and Order, is now its equally trusted Chairman. Canon Sansbury, Warden of St. Augustine's College at Canterbury, participated in the task of guiding the Ecumenical Institute. Canon Hartford (whose picture, snapped informally at Evanston, readers of Life Magazine may recall as prize exhibit of European reaction to an American summer) continues as perhaps the leading representative of the Church of Ireland. These are only a few among those whom I met personally in Switzerland. In fact, it is a little embarrassing for Anglicans to find that they are disproportionately honored with posts of leadership—two out of four chairmanships in the Study Division, and the chairmanship of the Youth Department and that of the Board of the Ecumenical Institute in the Division of Ecumenical Action.

*St. Johann's Church, Davos, where morning and evening services were held*





# Summit

By THEODORE O. WEDEL

One reason may be that, since Anglicanism is always something of a puzzle to outsiders, and even an embarrassment, the best thing to do with Anglican representatives is to place them in presiding "chairs" where they cannot talk too much and where they can exercise a little of their boasted comprehensiveness.

This "Little Assembly" of the World Council of Churches met this year in the Swiss mountain resort of Davos, famous in winter for its skiing opportunities. The temperature, as a matter of fact, was still more fitting for snow sports than for summer relaxation. In a word, it was cold! To be indoors was usually a relief, even if this meant three long sessions each day. When the sun did occasionally peep through the clouds and mist, the scenic splendor of the place was breath-taking.

## **Hanging By a Thread**

Half of us were lodged in an inn a thousand feet above the village, the normal access to which was a funicular strung on a cable wire. Up and down we went at least six times a day—the Ecumenical Movement, to cite an oft repeated joke, hanging by a thread. The hotel in the clouds, a former sanatorium, happens to be the one which the late Thomas Mann immortalized in his famous novel, *The Magic Mountain*. A ski-lift starting from the hotel ran up an alpine slope to a site (and of course to a refreshment temptation) three thousand feet still higher. One of the Sundays of our stay happened to be warm enough for outdoor explorations, and practically the entire conference could be seen riding one by one up into the clouds and into the snow banks at the top of our alpine pass. Canon Sansbury and I had celebrated a Communion Service for our hotel group early in the morning, and, along with others who had honored God at a divine service in the valley, enjoyed a brief Sunday excursion.

Indeed, ski-lift and dining room and tea-time companionship (the latter an inevitable rite at ecumenical gatherings by this time) proves to be about the most valuable of all experiences



*The author, Canon Wedel, seated, Dr. Kennedy and Roderick French*

of such meetings of Christians across confessional walls of separation. Here again the major handicap of the Ecumenical Movement can receive underscoring. The privilege of meeting brethren in Christ of other names in an environment of trust and free witness is not widespread enough. When it has become a repeated privilege—as it has thus been for me during the past six or seven summers—the result is incalculable. As Oliver Tompkins described it in his closing report for his Working Committee, it makes of the participant a new kind of person. Not that loyalty to one's own tradition is dissolved in a vague syncretism. The very opposite may become a danger.

After sharing in worship services, for example, representative of other communions, I confess for myself that an almost irresistible hunger arises for our Book of Common Prayer. How *can* anyone want to be something else than an Anglican! But that is only one half of the ecumenical paradox. The other half is equally present—disturbing, painful, yet joyous. I know of no better way to describe the true ecumenical experience

than to say that participants discover the awesome fact of the Lordship of Christ and the equally awesome fact—familiar though it is in all our credal confessions of faith—that the Holy Spirit is quite literally Third Person of the Trinity, and must be dealt with as Very God. We may not like the fact—indeed, we frequently cannot see how it can be a fact—yet there it is! When two or three are gathered in Christ's name—whatever denominational "name" they may wear incidental to their primary loyalty—He, the Lord Himself, is present among them as Holy Spirit.

Can we unchurch what He honors and accepts? We resemble the earliest, still Jewish, Christians who were equally surprised and overawed by what they saw happening before their eyes. "They of the circumcision which believed were astonished because that on the Gentiles also was poured out the gift of the Holy Ghost" (Acts 10:45). How to adjust a traditional and even sacred church order and discipline to this mighty act of God was not easy for that early Church.

It will not be easy for us—partic-

(CONTINUED ON PAGE 35)



## Observations . . . Cabled From Honolulu As

THE 58th General Convention seems destined to be among the more memorable of all the conventions of the Church. Held among the charming and admittedly the often exotic distractions of the Hawaiian Islands in general and the Island of Oahu and the City of Honolulu in particular, this convention promises to exceed the already great highs in hospitality established by its predecessors.

Bishops, deputies, and Womens Auxiliary delegates from the moment of their arrival, have everywhere been greeted with exceptional cordiality and kind thoughtfulness. The islanders' happy customs of elaborately greeting new arrivals with "Leis" (flower necklaces) and "Aloha"—which, as natives explain, means *love* or *everything good*, and the music, and the hula girls traditionally associated with Hawaii . . . all this was merely initial evidences of a kind of hospitality which, perhaps, could not be found anywhere else in all the world. We have been literally showered by profuse offers of free transportation, surrender of space in buses and in restaurants, and — 'wonder of wonders' — courtesy even on the streets, where pedestrians have the right of way.

When the Presiding Bishop first announced his decision to move General Convention to Honolulu, not the least of the many dire predictions heard rather generally throughout the Church was that few could afford either the time or the money which attendance at Honolulu would require. Yet when the house of deputies organized for business, all of an anticipated maximum of 654 members were in their seats. Attendances at the sessions of the House of Bishops and the Women's Auxiliary Triennial meeting has been similarly high.

Less surprising than the high attendance is the virtually complete dissipation of what was once the angry reaction which followed the Presiding Bishop's decision to move General Convention to Honolulu. To be sure, there are exceptions but in the main the popularity of the decision seems almost overwhelming now. Whatever remains of disappointment over failure to let Texas' beloved Bishop Quin retire after the glories of a General Convention in his See City is hidden with exceptional grace; its evaporation encouraged by the warm sun of Hawaii — its cries softened by the gentle pounding of the surf on Waikiki Beach. One deputation's resolution to require that future meetings of the General Convention be held on the mainland was greeted with good natured jeering by deputies delighted to be colorfully shirtsleeved in Hawaii's unoppressive heat.

Longer sessions, necessitated by ship and airline schedules which require the departure of many be-

fore the General Convention's normal working time ends, may shorten tempers and weary members in the closing days but as General Convention got underway there was small complaint.

A more ambitious missionary program seems an inevitable consequence of the Honolulu Convention. Not only has the National Council recommended adoption of a more extensive out-reach but the holding of the convention in a missionary district, so replete with evidences of past and present successes, serves to emphasize the importance of further missionary advance. The Archbishops of Australia and New Zealand, together with the Presiding Bishop of Nippon Sei Ko Kwai and the Supreme Bishop of the Philippine Independent Church are here with our own Bishop Kennedy to testify to the stirrings of the peoples of the Pacific and of Asia which call our Church to new or increased missionary endeavors in this part of the world. It does not seem likely that

## Innocence

IT IS REALLY too bad that before launching its controversial National Puzzle Contest, the Council of the American Church Union did not jointly meditate on the other side of Senator McCarthy's fallacious coin of guilt by association. Association proves neither guilt nor innocence. But there are millions who do not know this, if the McCarthy support means anything. And there are multitudes who know it and forget it. We will be charitable and suppose that it was the latter which the Council did in approving the proposal of S. Duane Lyon.

Mr. Lyon, as National Chairman of the ACU Fund Drive, appears to have played the chief part in the decision to sponsor the contest. After all, fund-raising is not easy, and he was (and still is) chairman. It must have seemed reasonable to the Council that a man with such patent interest in the ACU would be motivated chiefly if not solely by concern for the spread of Catholic Christianity of the Anglican variety. Perhaps he was. A man moved by concern for such a purpose would be likely, in the Council's opinion at any rate, to be innocent by association.

Moreover, the ACU News proudly announced in its story of the puzzle contest's sponsorship, the contest was ". . . to be run by Mr. Keith S. Sutton, nationally known puzzle contest authority and a churchman." We italicize the last three words not only because they were counted important enough to be included in the story, but because they give such weighty additional assurance that the proposal was on the level of pure and undefiled religion. Mr.



## General Convention Got Underway

Even if members of the convention wanted to do so they could entirely resist hearing this renewed and more emphatic call for a Christian Pacific. Some change in the approach, if not in the program, of the National Council's Department of Christian Education seems destined to issue from this convention. Already the Department has been ordered by the National Council to alter the wording of the title pages of its recently published new curriculum materials so that in the future the suggestion that they bear the imprimatur of General Convention will be eliminated. The mood of the Convention hints that action may be taken, although at this writing what that action will be is certainly not clear. It may be no more than a gentle call for a more explicit relationship of class materials to the theology of the Book of Common Prayer or it may be an action much more severe. Although there

seems to be no general agreement about the relative merits of the long awaited new curriculum materials, there is not a little dissatisfaction and negative criticism in evidence. Indications are that some sort of change is at least a possibility.

Whatever issues from this Convention and the Triennial meetings, Bishop Kennedy and his people have unquestionably earned the gratitude of the Church. They did not seek the honor of being hosts to the Convention but they have done remarkably well, in the face of many great handicaps, in meeting a very real challenge. Hawaii's charm and its people's graciousness have greatly enhanced the joys of this convention. *Episcopal Churchnews* unhesitatingly predicts that the Bishops, deputies, and delegates who are here will be reluctant to depart and that afterward they will find the word "Aloha" nostalgic.

## Association

Sutton's religious exercise seems to have endowed Mr. Lyon's proposal with additional sanctity. And the fact that Mr. Sutton's offer, made through Mr. Lyon, included the proposal to bear all costs himself, elevated the contest to the level of legitimate business mingled with charity.

It appears that Mr. Lyon's business relationship with Mr. Sutton's advertising representative was merely a happy coincidence. It may even be that Messrs. Lyon and Sutton were motivated more by genuine desire to help the ACU than to cash in on a barely legitimate enterprise through securing reputable sponsorship. It may be only incidental that the contest—presumably offered for the innocent amusement of those who like puzzles—leads the unwary people of the McCarthy school of "logic," on seeing the advertisement and sponsorship, to suppose that there is a contest so pure in aim that it is even sponsored by something connected with "Church." Money spent here surely must be well spent. The contest itself seems innocent by association.

But however noble the motives of the ad-man and the puzzle expert, we confess that the appearance of the ACU National Puzzle Contest ad in so-called "comic" books, as well as in magazines of questionable character, seems to call their untainted motivation into question. Although we think this proves seaminess more than guilt, we find the company kept by the ACU ad hard to explain. There it is, on page nine of the August issue of *SIR!* (a magazine for males), along with pages of advertisements of merely hearts clubs, mail-order "glamour" lingerie,

pimple cure, *From Freud to Kinsey* (delivered in plain wrapper), and nostrums for the balding, the overweight, the underweight, and similar spiritual conditions. Those who turn to prose find the ACU ad accompanied by such literary gems as "Battle of the Blondes," "Death and Torture in Lovers Lane," "Mata Hari—She Sold Herself to Evil," "The Man Who Gave Up 500 Wives," and "What It's Like to be a Homosexual."

We wouldn't like the ad if Mr. Lyon had managed to place it in *The Ladies' Home Journal* or *The Anglican Theological Review*. To be sure, the contest is not gambling (most of the contestants haven't got a chance), and it is not illegal (but neither are pride, envy, anger, avarice, lust, gluttony and sloth). We don't like its ethics in patently attempting to bait the gullible with visions of Cadillacs, mink coats, and bags of money. And we deplore its flattering suggestion that because a gullible prospect can work out the ridiculously easy sample puzzle's seven letter word for the Hoosier state, he can win.

We may be a little too late for the extra \$5,000 promptness award, but we think the ACU is even later. In our opinion its Council and esteemed advisers should long ago have got out of the mess they got into "through the good offices of S. Duane Lyon." This bad odor in the nostrils of the Church, which has led at least one secular periodical to lecture the ACU on ethics, ought to be disavowed by the Church in general and the ACU in particular. Canon duBois' dubious defense of the contest does not sweeten its smell.



# 'Paradise Lost'

Human situation: First in series on The Bible Story

By ROBERT C. DENTAN

Genesis 2: 4b-3: 24; Matt. 4: 1-11;  
Luke 22: 39-44; I Cor. 15: 21-22, 45-49.

THE STORY of Adam is the story of Everyman. When we read it we are not to think of something happening in a far-off mythical time, but of what is happening in the lives of all men everywhere and every day. The very name Adam suggests that this is the proper interpretation of the story, since in Hebrew it just means "man."

The story is put at the beginning of the Bible, not because there really was a time when snakes could speak and trees bore fruit which could confer immortality or secret knowledge, but because there is no other story in all the literature of the world which gives us so clear a picture of the human situation as this one. Here we see mankind in both its high dignity and pitiful distress. We see man created for the destiny of serving God and living in fellowship with Him, but now reduced to the status of an outcast, a sinner and a slave, in desperate need of redemption from sin and self.

As is true with many other stories, the point of it is clearest when we look first of all at the end. In Genesis 3:16-19 we find a description of actual human life as we know it and as the ancient Hebrews also knew it. The passage deliberately ignores the happier aspects of life and concentrates on the sorrow and frustration the author sees as the more basic facts of human existence. We have only to use our imaginations a little to see that the description is not exaggerated. These are the things which need to be explained. Since God is good, we are not surprised to find goodness in His world. But how can we explain the world's agony and sorrow? This is the greatest of life's

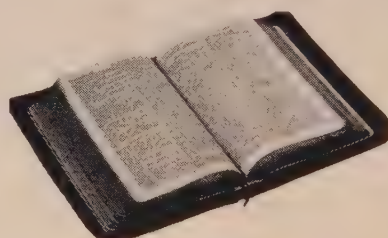
problems and our story gives us the biblical answer to it.

Now, when we turn back to the beginning of the story we see what God intended man's life to be. The language and the conceptions are those of ancient Hebrew myth, but these are not the essence of the story. What the Bible seeks to tell us in this way is what God intended us to be and what in fact we have become. God created man for happiness. He put him in a garden called Eden (in Hebrew, "pleasantness"), provided with all he needed for daily life and with immortality within his grasp (2:9). Here man was intended to live a happy and useful existence, doing God's work (v. 15), master of the lower creation (v. 19), living in friendly converse with his own kind (vv. 18, 21-25).

But in order that man might be a free agent, able to make moral decisions and to give his God a love that was entirely unconstrained, he was given a single command which he was completely free to obey or disobey. He was not to eat of the tree of "the knowledge of good and evil" (2:16-17). Scholars have discussed at great length the meaning of this term, but it is unnecessary to go into it here, since the tree itself is not really significant. It is merely the symbol of man's area of free moral choice.

But here we must notice one other important figure in the tale, the serpent, the tempter. He is the symbol of a dark, mysterious power, not ourselves, which makes for evil in the world. We cannot perhaps satisfactorily explain his existence, but we know he is here. He can be felt all too plainly in the tensions and temptations of our modern world. And,

(CONTINUED ON PAGE 32)



## NEXT ISSUE

### The Covenant of Faith

dealing principally with  
the life of Abraham



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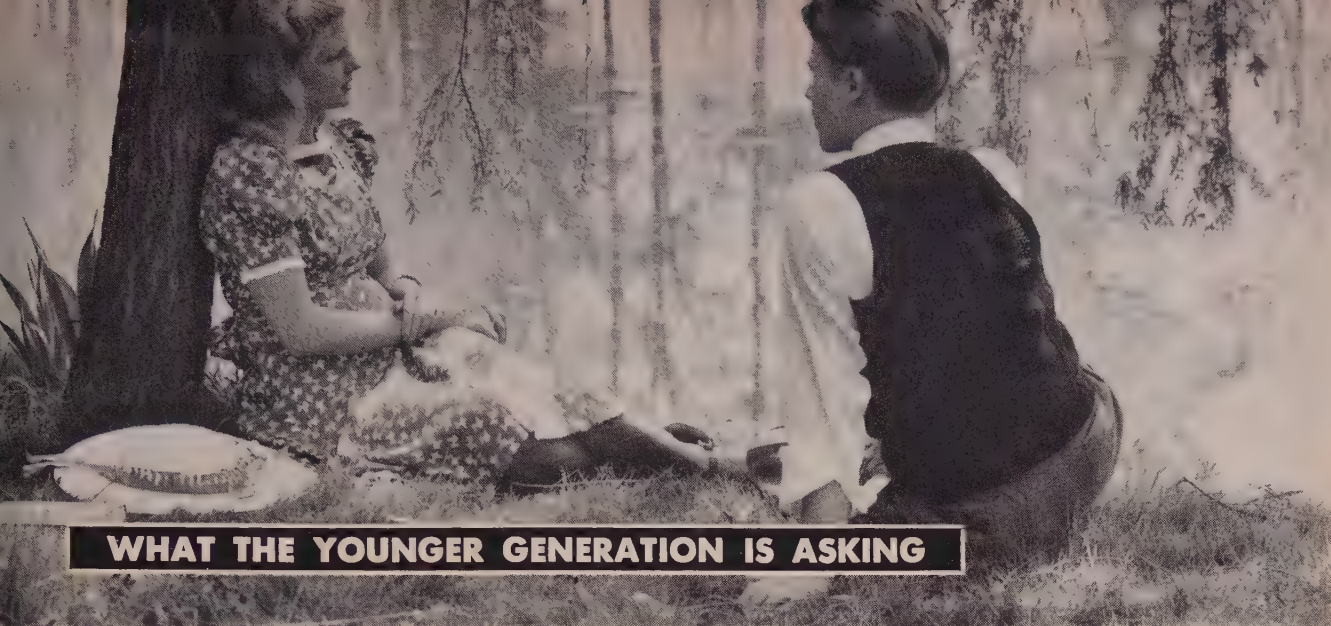
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## WHAT THE YOUNGER GENERATION IS ASKING

Harold M. Lambert

# What Shall I Tell My Friend?

'When we try to help, we must expect to be unsuccessful on occasions'

By DORA CHAPLIN

HOW MANY people have been in the difficult position of seeing a friend involved in a relationship where it is clear that the result will be disillusionment or disaster? Most of us, I suppose. How should one deal with it? Is it wise to admonish that person, saying what is likely to happen? Or is it better to stay silent?

We have two letters with the same theme. The sense of responsibility expressed in them is typical of thoughtful young people who, coming into the joy and discipline of the Christian faith, live under the command, "Bear ye one another's burdens." In the Christian community we have the task of winning others to Christ.

These readers do not ask their questions in a meddlesome way, but rather "How can I prevent my friend from being badly hurt or from hurting someone else?" They also imply, "How can I make certain that my friend knows she is being imposed upon?" The business of helping other people without trying to run their lives or pry into their affairs is a delicate and difficult one.

Dear Mrs. Chaplin:

Is there anything a girl can do when she sees a close friend being "used" and to her advantage of by another person? I have a friend who is completely taken over by another girl's false friendship in such a way that the other girl may get what she wants after. I know for a fact that this is the situation. Is it out of my place, or am I being too meddlesome?

R. (17 years old)

Dear Dora Chaplin:

It's hard not to judge others, but what can you do for a friend you are sure does things which are not moral, yet you feel she loves God and is trying in other ways? It is probably something to leave alone, but do you think there is any way you could help her understand, especially in her behavior with boys? I would certainly like to help her.

H. (18 years old)

Dear R. and H.:

I have tried to state your predicament at the beginning of this article, and will go from there. One can never give a blueprint of exact behavior, especially when one does not know more of the facts, but there are some principles which hold good. While suggesting these, I am assuming that each of you knows the friend well and sees her fairly often.

## Seeking An Answer?

Do you wonder what the Church thinks about things and where you fit in the picture? Dora Chaplin can help you. Write her, c/o Episcopal Churchnews, 110 N. Adams Street, Richmond, Va.

In the first case, all that may be needed is to find a way to help the girl to see the true state of affairs. I knew of one college girl who was being imposed upon right and left by a lazy girl who liked to have chores done for her. One day she accidentally overheard the tyrant

saying, "Ask so-and-so to do it, you can get her to take on any job!" Her tone was derisive and implied, "She's easily tricked." The good-natured girl had her eyes opened from that moment, and the incident, while it hurt for a short time, helped her not to be so gullible again. We all have to be aware that some people are ready to impose on others and evade responsibility wherever possible; they also "use" another person to obtain a selfish goal.

On the other hand, we have to remember that the fact that the truth (or what someone else believes to be the truth) is pointed out to us *does not necessarily mean that we shall follow it*. We can hear good advice, but we do not always take it. In similar circumstances I have known the would-be helpful person accused of being jealous and trying to break up a friendship. When we try to help, we must expect to be unsuccessful on some occasions, but we have at least not committed the sin of silence, knowing that the right word might save a bad mistake.

In the second letter, we gather that H's friend has been taught Christian principles and that she *knows* she is being disobedient to God. She may be behaving recklessly because she thinks it will bring her popularity or happiness. Actually, she is separating herself from God and from all that is lasting and worthwhile. We cannot decide to keep

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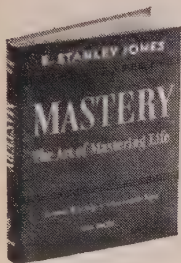


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**BOOK REVIEWS**

**Divine Comedy: II**

Dorothy Sayers translates Dante on Purgatory

By EDMUND FULLER

**A**T LAST I have at hand the eagerly awaited second portion of Dante's *Divine Comedy*, in Dorothy Sayers' translation and annotation. A paper edition, it is a great book at a great bargain.

► **Dante: The Divine Comedy: II: Purgatory.** Tr. by Dorothy L. Sayers. Penguin Books. 390 pp. 85¢.

I have received several inquiries as to where the first volume, *Hell*, could be obtained. Any genuine bookstore would either have both of these or be able to obtain them for you. They may be purchased directly also from Penguin Books, Inc., 3300 Clipper Mill Road, Baltimore, Maryland.

What one might call the more sensational and obviously dramatic aspects of *Hell* have made that section the most widely known portion of the vast structure. Yet, says Miss Sayers, to many of those who truly know the work as a whole, *Purgatory* is beloved as the "tenderest, subtlest and most human section of the *Comedy*." The degree of acquaintance with it may serve as a measure of one's knowledge of the complete poem. If the reader "can walk at ease in death's second kingdom, then he is a true citizen of the Dantean Empire."

Those who speak only of a dark, somber Dante, or suggest a cruel Dante, do not understand *Hell* and do not know *Purgatory*, either artistically or theologically. "Bulk for bulk, there is in Dante's work as a whole more joy than grief and far more charity than hatred; his abiding characteristic is not gloom but 'pure intellectual light fulfilled with love'."

When Dante, and his guide, Virgil, emerged from the caverns of Hell on Easter morning, they found themselves upon the shores of an island at the base of the Mount of Purgatory. From then until Wednesday noon they are engaged in the slow ascent of the unearthly vastness of its height. As in journeying through Hell, Dante had seen the ways and means and understood the logic of how the soul may choose to damn itself, so in this long climb, from cornice to cornice, he studies and learns the way in

which the soul may joyously choose to cleanse itself from the taint of sin now left behind, and to prepare itself to put on the new, incorruptible body. This is that realm

Where human spirits purge themselves, and train

To leap up into joy celestial.

Hell is a place of the will's resistance to God and repudiation of punishment endured. Purgatory, which the soul now is finally out of reach of sin, is a place of joyous acceptance of the transitory cleansing

. . . heavenly justice keeps desire

Set toward the pain as once 'twas toward the sin.

Here is the very essence and mate of free will.

What different passes these for those we knew

In Hell! for there with hidden howls of pain,

And here with singing, we are ushered through.

The souls, who willingly convert with Dante and explain their condition to him, also beg him not to do them unduly in the completion of their penitential work.

Summed up by Miss Sayers: "the whole operation of Purgatory is directed to the freeing of the judgment and the will. Hell is the flesh deeper into the iron-bound prison of the self . . ."

Further: "... for Dante, as for Catholic Christians, man is a reasonable being. The dishonoring notion that he is the helpless puppet of circumstance and temperament, and therefore not justly liable to punishment or reward, is one which he has over and over again goes out of his way to refute . . . when mercy and pity and grace have done all they can, the consequences of sin are the man's—to be borne, at his own choice, in a spirit of sullen rebellion or ready acquiescence."



And so Dante, urging his reader not to be dismayed:

Heed not the form of the affliction—nay,

Think of what follows; pray you, think, this woe

Cannot, at worst, outlast the Judgment Day.

One of the most stimulating things I can recommend is that you should read this *Purgatory*, in Miss Sayers' edition, and then read, or re-read, C. S. Lewis' *The Great Divorce*. So doing, you will find a magnificent demonstration of how, in different ages by different men, the devices of the imagination are used to expound the concept of the work and choices awaiting the soul after, or *as*, it steps free of the track of world-time. I make the qualification because, unlike Lewis, Dante provides no possibility of choice beyond the last spasm of mortal life: the redemptive work may be done in endless patience, but the choice must have been made.

As in the *Inferno*, Miss Sayers' translation of the text is most readable and lucid, adhering again to Dante's triple-rhyme form. And again the superb contribution of her long Introduction and richly detailed notes call forth the utmost praise.

Embark upon this literary adventure with her. You will be much stirred and illuminated, by the time you stand beside Dante, in the earthly paradise at the summit of Mount Purgatory.

Pure and prepared to leap up to the stars.

► **Life of Dante.** By Michele Barbi. Transl. & Edited by Paul G. Ruggiers. University of California Press. 132 pp. \$3.00.

I have held this excellent work a little longer than I wished, in order to be able to link it with the review of *Purgatory*. Mr. Ruggiers, in a Preface, notes that T. S. Eliot called Dante "the most universal of poets in the modern languages." But the translator then goes on to remark what I also think is true, that "Dante's genius demands constant elucidation" because of its "provocative complexity."

Barbi's work, now offered for the first time in English, originally was written for the *Enciclopedia Italiana*, but later was published separately also. I feel that both its values and its limitations are characteristic of encyclopedia treatment. It is rather dry and intensely compressed. It covers a great deal of ground briefly and

(CONTINUED NEXT PAGE)

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# Special Intention for September

Ye shall pray for a due supply of persons fitted to serve God in the Ministry and in the State; and to that end, as well as for the good education of all the youth of this land, ye shall pray for all schools, colleges, and seminaries of sound and godly learning, and for all whose hands are open for their maintenance; that whatsoever tends to the advancement of true religion and useful learning may forever flourish and abound.

Book of Common Prayer, p. 47.

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is richly informative, but it does not breathe with human personality and is in no true sense a biography as we think of that form creatively. After the survey of his life come the two remaining portions of the book wherein may lie its best values. Part II analyzes the minor works (minor is a relative term, for they make a body of work that would have distinguished any writer). Part III is devoted to the *Comedy*. Part IV is a review of Dante studies.

To those whose interest has been awakened in this great work figure, and to those to whom he is already a subject of study, Barbi's *Dante* certainly is to be commended. It is sufficiently important, apart from anything else, as a voice of contemporary Italian scholarship in the field.

In the vein of Miss Sayers, he remarks of *Purgatory*: "If the Inferno is the kingdom of shadows and despair, with its complaints and curses, hatred and deceit, where even Dante thinks it a courtesy to be rude, *Purgatory* is the kingdom of open and clear air, of harmony, peace and hope. Here is that harmony of wills which are no longer divided in the pursuit of earthly goods, but united in the acquisition of that good which does not wane, but rather increases, the more there are to share it."

► **The Meaning of the Creative Act.** By Nicolas Berdyaev. Transl. by Donald A. Lowrie. Harper. 344 pp. \$4.00.

Important to all readers of philosophy is this reissue of one of the basic works of the late distinguished Christian philosopher. It was completed originally in 1914, and once revised, but Berdyaev did not live to make a further revision he intended.

The author had said, "This book reveals the theme of my whole life," and he gave it the subtitle: "An Essay in the Justification of Man." My own experience, however, as one by no means a scholar in philosophy, has been to find that I do not get from this book the richness I have found in his later works. It strikes me as paradoxically pessimistic for a Christian work. I cannot accept his fascinating, but dark and brooding, interpretation of man's sexuality and its relation to his creativity. Berdyaev says, early, "I confess an almost manichean dualism," and indeed that is the thread that bothers me throughout. The work is not for the general reader. But to those who know Berdyaev, and who are students of the patterns of contemporary Christian thought, *The Meaning of the Creative Act* is an important item. END

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# They'll Hear the News

A commentary on radio and TV coverage

By VAN A. HARVEY

SCANNING some statistics the other day I was surprised to learn how many people still listen to the radio.

This is a good thing, for you can be sure that these people will subject themselves to more news coverage in five minutes of radio time than in fifteen minutes of the same on television. They may miss a few sports pictures and a lovely lady who must cheerfully discuss the weather, but they'll hear the news and this is not altogether common since the advent of television.

If this sounds a little caustic, it is. I've been disgruntled with motion picture newsreels for years, and now it appears that television is manifesting the same tendency—to entertain rather than inform. We are provided with one or two 'top' stories, a commercial which lasts almost as long as the stories, some human interest bits, the sports highlights, culminated by five full minutes of the weather. (My apologies to NBC's Uncle Weathby. He deserves to be given his own time elsewhere.)

## Entertaining Newsreels

One can understand, though not always forgive, the newsreel people for their reticence to give us the news. The newsreel is shown in a house of entertainment and, after all, the news is so rarely entertaining. Presumably those who go to the theater wish to escape some of the harsher realities of life for the time being and prefer not to be reminded of the world situation. And the theater owners sit in fear and trembling in their mezzanine offices lest a note of political controversy be injected into the otherwise amicable atmosphere. Consequently, the newsreels have turned the news into entertainment and have emphasized those aspects which are visually exciting, relatively non-controversial and which raise no strong emotions.

But television is viewed in the relative privacy of the home where we are less resolutely determined to ignore the world and where we can afford to form our own opinions. Why, then, the determined effort of

television to constantly entertain? Do the advertisers fear that we will take reprisal against their sponsor for the bad news; our political frustrations out on his product?

Actually television is still a long way from the vapidness of the newsreel and it would be unjust to the industry and such responsible commentators as John Daly and Eric Sevareid to suggest it. Moreover, some of the panel programs on television, "Meet the Press," "Face the Nation," "Youth Wants to Know," are often very helpful so far as clarifying some of the political issues of the day.



Commentator Sevareid

But by and large there is a very clear tendency on the part of the news commentators to select the news of the day upon the basis of their pictorial values and to neglect the news for which no pictures were taken or could be taken. This is especially true of the newscasts which appear around supper time when, according to the advertising manuals, most of us are supposed to be looking at our sets. One has only to compare the radio coverage at the same hour or even compare the 11 o'clock report to see how little one learned at the earlier broadcast. Political reporting especially suffers—the public power controversy, defense policy, the less sensational but significant congressional hearings—and the

commentators consistently confine their reports to bare mention of bills already passed or policies already enunciated so that the public is not aware of the issues involved.

The temptation which television offers to the newscaster is to select only that news for which good pictures can be shown. This, together with the advertisers' fear that words will drive television viewers away from their sets, has meant an increasing emphasis upon entertainment values, an appeal to the desire to be titillated rather than the desire to know. One does not have to deprecate entertainment to believe that this is an ominous trend which we as citizens and Christians ought to view with apprehension if not yet alarm.

## Not All Advertiser's Fault

Actually the blame for this tendency cannot be laid at the feet of the sponsor or advertiser entirely. They are only reflecting a characteristic of our nation as a whole—our impatience with complex issues, our fear of controversy, and our desire to be "in the know." Our big national picture magazines and even some of the better weekly news magazines cater to this same mentality. They give us big pictures, easy reading, news which is predigested, sprinkled with "inside tips" as to what is going on in Hollywood, Washington and Moscow. Even the sportscasters reveal this "inside dopest" mentality. How many of them neglect to show the exciting plays of the day and concentrate on the "behind the scenes" maneuverings of the managers and the players?

The important news is not always capable of visual representation and the issues which confront us as Christians are often falsified and distorted when the news is selected on the basis of its entertainment value. If our faith requires us to continually seek justice in our common life, it requires that our decisions be based on the best knowledge available of the alternatives that confront us. Our faith does not relieve us of political concern. It propels us to it.

Faith is not a substitute for knowledge, it enables us to accept knowledge and in the light of our commitment to God in Christ to act responsibly in the light of that knowledge. Faith provides us with a lack of self-concern and anxiety so that we might better see and serve the interests of the whole rather than our own.

How, then, can we be responsible Christians if the agencies which exist to bring us the news continually appear in our homes as purveyors of entertainment? END



# — WHAT SHALL I — TELL MY FRIENDS

'Don't give long sermon'

(CONTINUED FROM PAGE 27)

certain of God's laws and *deliberately* break the others without taking the consequences. Our "love" for Him, if we do, can hardly be strong.

Whether or not you speak directly to the friend depends on the closeness of your relationship. Another consideration is whether the friend has told you the facts, or whether you have heard the story by hearsay.

If a friend confides in you, you generally have an opportunity to express your opinion. Say quietly and firmly what you don't like about the circumstances. Don't register shock, and don't give a long sermon. Let God do the judging, that is not our business.

I knew of a girl in a part-time job who found herself working with two others who had entirely different moral standards. She didn't tell them how wicked they were, or sit in judgment on them (this would have cut her off entirely and made it impossible to help them), but she said, "Sorry, I happen to believe it's wrong to act that way. I shall not say any more about it, but don't expect me to join you. I'll work with you, but you will have to leave me out of your play if that's your idea of fun."

It is possible to make a simple statement like that without being proud and superior. The third girl made other friends and proved that it is possible to have a good time without lowering standards. She remained on good terms with her workmates and at least one of them was wistful about wanting to change the pattern of her rebellious ways.

The following would help. I set them down in order of importance: 1. Pray for your friend. Ask God to show her His way. He may want to use you to help, so ask for the grace to do the right thing when the opportunity comes. 2. Don't nag. If you feel the moment has come, say what you think humbly and kindly and then hold your peace. Don't try to "play God." 3. If things are very serious, go to some trustworthy, tactful adult, preferably your Rector. He may do one of several things, such as helping the girl to move into a group which will provide what she needs. Sometimes problems can be met in general discussion so that the troubled person sees herself more clearly than if she receives a "frontal at-

tack." This has to be done with great skill, however. Confine your confidence to this *one person*, and don't yield to the thrill of gossiping and "do-goodery." 4. Be the kind of person others can go to when hurt. The Prodigal Son had to start over again. Don't say, "I told you so." 5. (This applies to every one of us). Be on the alert to the human tendency to solve everyone's problem while refusing to look at our own.

I do hope you can help your friends. *What do other readers think?* END

## MEDITATIONS AND MUSINGS

Evolution

By ERIC MONTIZAMBERT

**THE** visiting preacher to the little Canadian church grew over-wrought to the point of violence in his tirade against evolutionary



theory in all its forms. At twelve I was somewhat of a literalist. The man impressed me greatly. But my father was wise and highly skilled as a teacher of boys. He spoke some words that are with me still. "Eric, please remember this: *the Bible tells us what happened when God made the world and its people: the Scientist tries to tell us how God chose to work.*"

No more ever need be said. After all, our children—delving into the speculative mysteries of scientific research for the first time—should be enabled by wise guides to distinguish between facts and their reasonable interpretation, to separate the theoretical from the backlog of reality it attempts to explain. We may, indeed, impress upon them the idea that certain contemporary evolutionary theories are the best explanations of the existing world of life and matter so far produced by thinking men. But we must beware lest the open youthful mind be dulled and its intellectual freedom be lost in the heresy which says, "This is so," rather than the truth . . . "This is probable."

Indeed, one learns to know God in the grand panorama of the universe around us, as well as in the message of the Book.

## — PARADISE —

### LOST

'Garden gates closed'

(CONTINUED FROM PAGE 26)

when men are left to themselves they tend to make friends with the Tempter rather than with God.

When the test came, both the man and the woman failed. They listened to the Tempter and determined to do their own will instead of God's. This, says the writer, is the source of all the tragedy of human existence. We do not have to look far to recognize the man and the woman in this story for it is the story of every human life—the story of *our* preference for our own will instead of God's, of our childish readiness to listen to the flattering voice of the Tempter, who pretends that our natural destiny is not to serve the God who made us, but to become little gods ourselves (3:3). And the story also tells us that "we have no power of ourselves to help ourselves." The garden gates are closed and the way back is barred. Perhaps we should prefer to say that, not God, but we ourselves have closed the gate and barred the way. We cannot return at our own volition. Only God by His grace can restore to us the paradise we have lost and the hope of everlasting life we have forfeited.

Unable by his own strength to bring order into his disordered world, man must wait in patient faith and hopeful trust for God to act and restore to him the full measure of his forfeited inheritance. The rest of the Bible story is essentially the story of how God has done this. From this sad beginning we now move on to trace "the history of our salvation."

This is also the moment to look ahead into the distant future and get at least a glimpse of the end of the story. If we turn to Matt. 4. 1-11 we shall read of another temptation which ended as triumphantly as this did disastrously. And if we then turn to Luke 22:39-44 we read of another scene in a garden where what Adam lost was won for us again by Jesus, who in torment set His Father's will above His own. And, finally, in a few brief verses in I Cor. 15:21-22 we read the words of the Apostle Paul who tells his readers that the story which began in Eden has now reached its proper end and that we who are so obviously children of Adam, the man of earth, can become like Christ, the man of heaven. END



# IS THE PHILOSOPHY BACK OF THE SEABURY SERIES SOUND?

(CONTINUED FROM PAGE 20)

**YES** content would indeed be primary. But commitment involves content (or revelation) from the first—for it is commitment to something very definite indeed. It is not just a general emotional state about nothing in particular.

Hence the Church's Teaching Series, which is interlaced with and truly a part of the Seabury Series; hence the remarkable source book *More Than Words* which will constantly be used during the junior high school period. Hence the numerous adult teaching units for adults who want to know more about content. The manner of presentation is more flexible, but it is there.

In a sense, answers should precede questions. Yet, our Lord came in "the fullness of time" when many were looking for the Messiah. Here the answer followed the question. The skillful teacher, knowing the answer, may awaken a sense of need

hitherto undiscovered in the pupil's mind. Here, answer precedes the question.

The lack of this sense of relevance and need (and therefore of interest, a related word) is the reason why the instruction in countless Sunday School classes down the years has seemed boring and the facts imparted soon forgotten.

Jesus knew "what was in man," and teachers must know what is in young human nature. They must also be given freedom to maneuver—yet the fact that they have to plan their own lesson outline to fit a developing knowledge of their class does not mean that content is to be ignored.

The parish life in its totality is the great educative influence, and by insisting on family participation and worship the Department is on strong ground pedagogically.

I do not know much about group dynamics, but I do know that a parish needs saints; maybe that is the old name for "concerned people." END

(CONTINUED FROM PAGE 21)

**NO** groups with a consciousness of uniqueness, a cultic vocabulary and a claim of a special experience.

Commitment, Christian character and content are desirable objectives for a Church School. The problem lies in the way in which they are to be attained.

The statement, "the aim of the department is essentially evangelistic," is disturbing. Christian Education is education. A Church School is a school. Education and schools are intended to impart knowledge and to cultivate the use of reason. Commitment is a response to the *content* of Christian teaching which must be learned and understood. To seek to produce conversion as a primary objective of a curriculum is questionable.

It is not surprising, however, that this temptation should exist in the Episcopal Church which has failed so unfortunately in its evangelistic responsibility. Christian Education is now being expected to assume one of the functions of preaching. Because of the inadequacy of our pulpit, especially in the ministry to children, we have lost much of the evangelical quality of true Christianity. The

solution of the problem is to reform our preaching, not to weaken our teaching by distracting it from its primary intellectual task.

Christian character is a response to the *content* of the Gospel. Just as ethics is derived from theology, so is character derived from the content of Christian Education. The moral life of the pupil is the natural concern of the teacher whatever the curriculum. But does this concern involve so much amateur psychiatry as the new materials suggest?

It must be remarked that, in general, the interpretations of the new curriculum reveal an unhappy kind of anti-intellectualism which is so characteristic of contemporary America. The most valuable element in the series lies in its popularization of several of the insights of Christian Existentialism. Its faults reveal the dangers of this type of philosophy. The Existentialist must beware of the temptation of disparaging reason and knowledge in his discovery of the importance of relationships. One of the aspects of the Anglican vocation is to encourage "sound learning." Is this being done through the techniques of the new curriculum? END

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## WOMAN'S CORNER

# Peace Is A Gift

By BETSY TUPMAN

Reprinted by Popular Request

DEAR GOD—Teach us again that what's inside a human being's heart will decide world peace or war . . . Your way or the devil's. Help us remember that inside a home is where people learn to live together and when they ask You how to do it, they'll be on the right track and so will the world.

Somebody once wrote that when You wanted an "important thing done in the world; or a wrong righted," You simply have a tiny baby born, "perhaps in a very humble home, perhaps of a very humble

One nation trying to build a bigger bomb than the other for fear the other will drop one. When will we understand that we'll have to get rid of fear before we'll ever have any hope for peace? But we can't overcome the real enemy by our selves.

Please give us faith. We've forgotten that the Cross still means You went through the worst because You love us, and that worst included fear. The Pharisees feared Your power, but You won. Help us to win too.

Isn't it silly that we think any bomb can destroy love—faith or hope or peace. And, by the way, You might remind us that those are Your gifts to us, not a few ideals we dreamed up ourselves!

It's so hard for us to realize that things like love and faith are the only ways to peace and that our struggle today is love vs. hate.

We just don't trust some of those gifts of Yours that we can't see. The thing is, we can't see and touch love or faith. They're not a new house or company for dinner, but they do create a home and bring in friends to share a meal.

We don't much like to face ourselves and find that fear inside us—not any H-bomb—will destroy us. We want to think our way is right, rather than take the trouble to understand Your way of handling any situation—even a world one.

You know better than we do that before the bombs fall, somebody has to have the *thought* to drop them—either because of greed for power or in self-defense. Everybody loses in this kind of offense and defense.

Give us peace in our hearts so our minds will be free for Your thoughts to get through—then we'll learn wisdom.

Why do we always think we have to build a better world in order to have better people?

Your patience is marvelous. Please give us more of it. And don't let us forget that because You're so very polite, You won't give us advice or help unless we ask You to.

Please help us. We're counting on You for peace—Your way, not ours.



*Counting on You*

mother." Then You put Your "idea or purpose into the mother's heart. And she puts it in the baby's mind." Then You wait.

Then the author said that each baby comes as a message that You're not yet discouraged with man. Since You're still hopeful, the very least we can do is hope.

But fear has gotten us down. Guess it's time we stopped talking about the soul-searching we always say we're going to do and really get at it.

We've had our hot and cold wars and plenty of Communism (we're sure You don't like that), but we still act as if we can run our own lives without You.

And now the H-bomb.



# THE 'LITTLE ASSEMBLY'

'A mood of penitence, as well as of joyous hope'

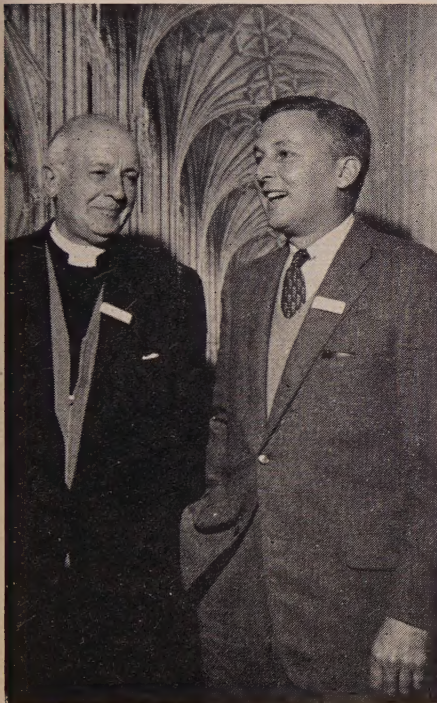
(CONTINUED FROM PAGE 23)

ularly for communions like our own, which feel themselves responsible for preserving their Catholic heritage. We have to adjust two thousand years of tradition to this manifestation of the Lordship of Christ in our era. St. Paul, in his enumeration of the unities which mark the Church of apostolic founding (Ephesians 4:4) begins his list with "One Body and One Spirit." The ecumenical problem could be said to consist in making these unities coterminous. The demand for unity of Body, we can comfort ourselves, is as embarrassing to non-Catholic communions as is recognizing the manifestation

But shared acceptance of the Gospel as Word of God and as promise is not enough. The Gospel must come as power as well—and this means that we must live in expectancy of a fresh outpouring of the Spirit. To prepare the churches for such a Pentecostal event will prove costly. A worldly and prosperous Western Christendom, to cite one example, must submit to judgment. Its era of lordship, even in the missionary enterprise, over "lesser breeds without the law" has come to an end—a sad end, one must confess in many lands in which colonialism of every sort, including that of "Christian" cultural superiority, is receiving passports of dismissal.

A mood of penitence, as well as of joyous hope, accordingly, pervaded the meeting of ecumenical leaders this summer. One of the most moving experiences for me was a Bible meditation led by one of the veterans of the Ecumenical Movement, Pastor Pierre Maury of France. He chose for his Scripture passage selected verses from the opening chapters of The Revelation of Saint John the Divine. Some of us at least, coming to Switzerland comfortably clothed, safe in our protected rectories and parsonages, ready to report on bulging Church membership statistics and church building projects, were moved to cry "Lord have mercy on us" when we listened to the piercing words: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear" (Revelation 3:17, 18). END

• (Dr. Wedel, subject of ECnews' COVER PHOTO, along with his wife, in the Sept. 4 issue, has been warden of the College of Preachers on the National Cathedral grounds, since 1943. He was president of the House of Deputies as the General Convention opened in Honolulu. Mrs. Wedel was the W.A.'s Triennial presiding officer. Enroute to Honolulu, they stopped off at the convention of Episcopal Young Churchmen in Northfield, Minnesota. Dr. Wedel spoke to the group at Carleton College, where he was professor of English from 1922 to 1930.)



Bishop Sherrill and Dr. Pusey

of the gift of the One Spirit in churches other than our own for us.

Indeed, it is a sign of real hope for the Ecumenical Movement that the theological exploration of the Lordship of Christ and of the Holy Spirit loom on the horizon of almost all of the Committees of the Division of Studies of the World Council at the present time. I can testify from personal observation that this is true of the Committee on Evangelism. A rediscovered Bible is a shared gift of God to the churches of our era already, as is the gift of unification in acceptance of the basic doctrines of the historic faith.

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## CHANGES

# Clergy Placements

## Ordinations to Diaconate

WILSON, JEROME L., to diaconate, in Trinity Church, Boston, by the Rt. Rev. Norman B. Nash, Bishop of Massachusetts. Assigned to a St. Louis church as curate.

WORRELL, WALTER LEAVITT, to diaconate, June 24, in St. Paul's Church, Savannah, Ga., by the Rt. Rev. Albert R. Stuart, Bishop of Georgia. Assigned to St. Mark's Church, Woodbine, and Christ Church, St. Mary's. He will return to the University of Chicago this Fall to begin work on his doctorate in the New Testament.

YOUNG, WILLIAM ABBOTT, to diaconate, June 20, in St. John's Church, College Park, by the Rt. Rev. George M. Murray, Suffragan Bishop of Alabama, acting for the Bishop of Atlanta. Assigned to St. Alban's Church, Elberton, Ga., as vicar.

YOUNG, MERRILL O., to diaconate, May 29, in Grace Church, Manchester, N. H., by the Rt. Rev. Charles F. Hall, Bishop of New Hampshire. Assigned to St. Margaret's Church, New York City, as assistant.

YOUNG, RICHARD, to diaconate, June 18, in the Cathedral of St. James, Chicago, by the Rt. Rev. Charles L. Street, Suffragan Bishop of Chicago. To continue as director, Bishop Anderson Foundation, Chicago.

ZACHER, ALLAN N., JR., to diaconate, June 3, in Immanuel Chapel, Virginia Theological Seminary, Alexandria, by the Rt. Rev. Frederick D. Goodwin, Bishop of Virginia, for the Bishop of Missouri. To be Assistant at Truro Church, Fairfax, Va.

ZAVADIL, LEROY LOUIS, to diaconate, June 18, in the Cathedral of St. James, Chicago, by the Rt. Rev. Charles L. Street, Suffragan Bishop of Chicago. Assigned to St. John's Church, Lockport.

## Ordinations to Priesthood

BAKER, CHARLES ROBERT, to priesthood, July 2, at All Saints' Church, Great Neck, L. I., N. Y., by the Rt. Rev. James P. DeWolfe, Bishop of Long Island.

BROWN, CHARLES BERT, to priesthood, June 23, in St. Mark's Church, San Antonio, by the Rt. Rev. Everett H. Jones, Bishop of West Texas.

BROWNING, EDMOND LEE, to priesthood, at Church of the Good Shepherd, Corpus Christi, Tex., by the Rt. Rev. Everett H. Jones, Bishop of West Texas.

COOPER, ERWIN SMITH, to priesthood, July 2, in St. Mark's Church, Candor, by the Rt. Rev. Malcolm E. Peabody, Bishop of Central New York.

FRIZZELL, JOHN R., JR., to priesthood, June 22, by the Rt. Rev. Frederick D. Goodwin, Bishop of Virginia, in Trinity Church, Washington, Va.

HARDAWAY, THOMAS ARTHUR, to priesthood, July 3, in St. Andrew's Church, Fort Worth, Tex.

LLOYD, R. BALDWIN, to priesthood, June 30, in Church of the Incarnation, Mineral, Va., by the Rt. Rev. Robert F. Gibson, Jr., Bishop coadjutor of Virginia.

McGARRETT, VINCENT, to priesthood, June 24, in the Cathedral of the Incarnation, Garden City, N. Y., by the Rt. Rev. James P. DeWolfe, Bishop of Long Island.

MILLER, CLAUDIUS, to priesthood, July 6, in Saint Mark's Mission, Mecklenburg County, by the Rt. Rev. Richard H. Baker, Bishop coadjutor of North Carolina.

PITT, R. DOUGLAS, JR., to priesthood, June 29, in St. Paul's Church, Richmond, by the Rt. Rev. W. Roy Mason, retired Suffragan Bishop of Virginia.

## Transitions

ABBITT, RAYMOND E., to St. John's Parish, Dallas, Tex., as curate and to be also principal of St. John's Parish Day School.

BARKER, DAVIS L., newly ordained, to Grace Church, Alexandria, Va., as curate.

COBBETT, GEORGE T., assistant, St. Timothy's Church, Catonsville, Md., to St. Andrew's Church, Marble Dale, Conn., as rector.

COLBOURNE, ALBERT G., rector, at Clement's Church, Seattle, Wash., to Church of the Ascension, Vellejo, Calif., as rector.

COUGHLIN, DAVID J., missionary priest to the Hawaiian Islands, to Church of the Ascension, Lafayette, La., as rector.

GRILLEY, E. W., JR., rector, St. Mark's Church, Augusta, Maine, to Grace Church, Norwood, Mass., as rector.

HARTH, CHARLES J., assistant, St. Bartholomew's Church, Baltimore, Md., to Church of Our Saviour, Baltimore, as rector, effective Oct. 1, when he also assumes his duties as Executive Secretary, Diocesan Department of Christian Social Relations.

HOFFMAN, JOSIAH OGDEN, vicar, Chapel of Saint Dunstan, Parish of Saint Paul, San Diego, and Episcopal Chaplain at San Diego State College, to University of Southern California, Los Angeles, as full-time chaplain.

LOW, ALLAN W., curate, Grace and St. Peter's Church, Baltimore, Md., to Kent School, Kent, Conn., as history master.

McLAIN, JAMES EUGENE, received from Rome, June 24, at Gethsemane Cathedral, Fargo, N. Dak., by the Rt. Rev. Richard R. Emery, Bishop of North Dakota. Assigned to All Saints' Church, Minot, as rector.

MILBURN, REGINALD T., of Melita, Manitoba, Canada, to St. Anne's Church, El Paso Tex., as vicar.

MILLS, LAWRENCE, rector, St. Peter's Church, Sazenovia, N. Y., to St. David's Church, Roland Park, Baltimore, Md., as assistant rector.

MOLNAR, ENRICO C. S., vicar, St. Mary's in the Valley Church, Romona, Calif., to St. Timothy's Parish, Compton, as rector.

MORRILL, GRANT A., executive secretary of the Leadership Training Division of National Council's Department of Christian Education, to St. Mark's Church, New Canaan, Conn., as rector.

OWENS, JOHN E., JR., rector, All Saints' Parish, Calvert County, Md., to St. James' School, Hagerstown, Md., as headmaster.

PACKARD, GEORGE F., rector, Trinity Church, Long Green, and Immanuel Church, Glencoe, Md., to St. Mary's Church, Hampden, as rector.

PELHAM, JOSEPH A., in charge of St. Cyprian's Church, Detroit, Mich., during July and August, to St. Paul's Church, Saginaw, Mich., as curate.

FOUND, J. PRESLEY, rector, St. Paul's Church, Gainesville, Tex., to Holy Trinity Church, Dallas, Tex., as rector.

REED, PAYTON D., rector, St. Stephen's Church, Cincinnati, Ohio, to St. Thomas Church, Terrace Park, Ohio, as assistant rector and director of Christian Education.

RODMAN, H. THOMPSON, priest-in-charge, St. Alban's Church, Worland, Wyo., to Church of the Holy Comforter, Vienna, Va., as rector.

ROSENTHAL, WILLIS M., vicar, St. John's Church, Centralia, Wash., to St. Paul's Church, Salem, Ore., as assistant.

ROUILLARD, LAWRENCE H., Cambridge, Mass., to St. Alban's Church, Los Angeles, Calif.

STRASBURGER, ROY W., curate, Saint Mark's Church, San Antonio, Tex., to Saint Mary's Hall and Texas Military Institute, San Antonio, as director of religious activities.

TAYLOR, ELDRIDGE H., rector, All Saints' Church, Baltimore, Md., to St. Stephen's Church, Erwin, N. C., as rector.

TOLAND, WILLIAM L., JR., newly ordained, to St. Peter's Church, Canton, Ill., and St. James' Church, Lewistown, as deacon-in-charge.

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